

MIND YOUR MIND

Simple Psychology for the Layman

By

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WILLIAM WELBY

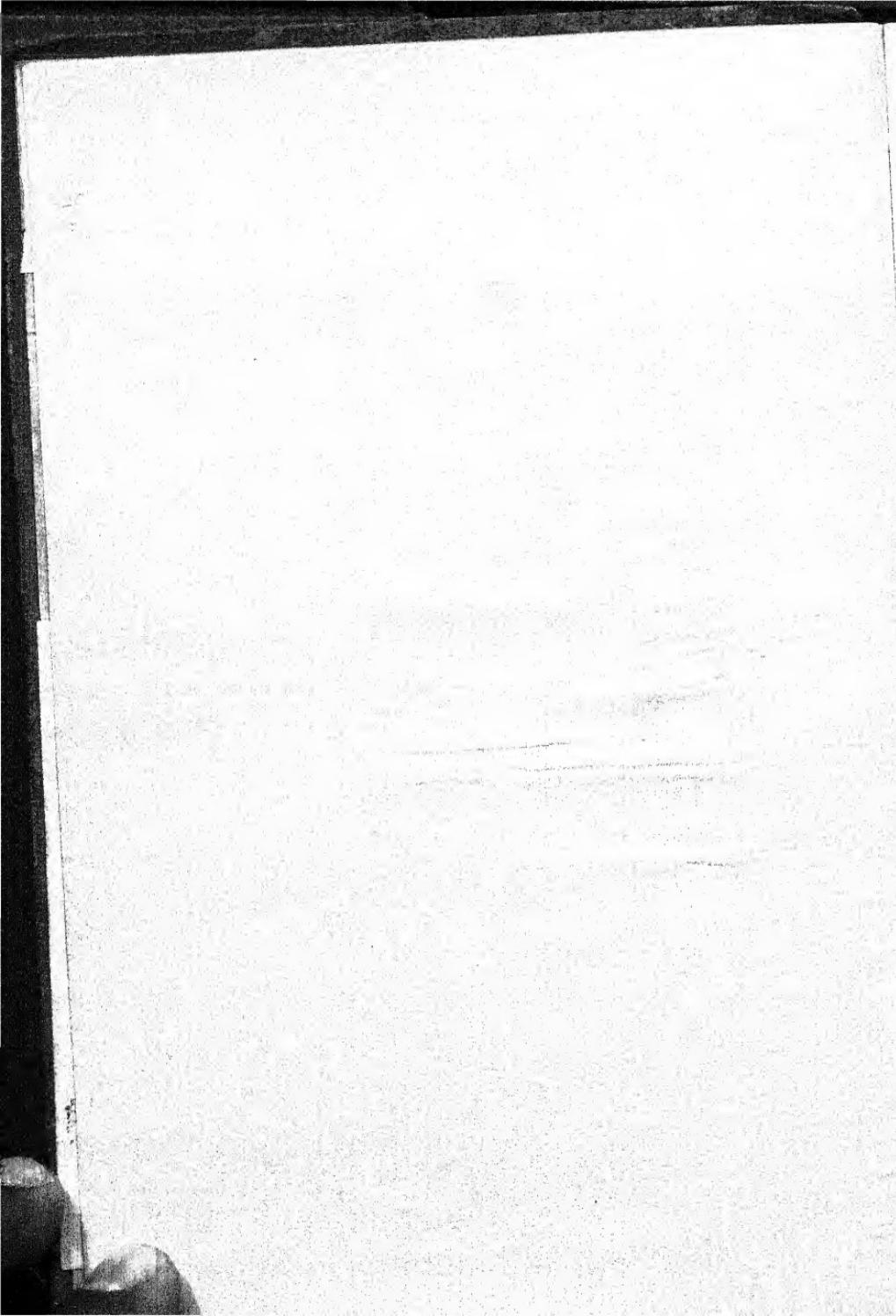
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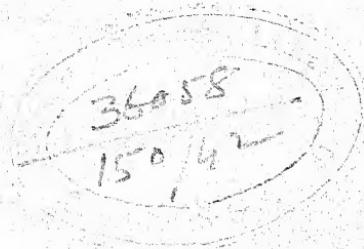
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MIND YOUR MIND



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To my two sons—J.G.A.W., whose warm
appreciation gave power to my pen; and
W.K.W., who, after being torpedoed and
bombed, still remembered to urge me to
write this book before he died at his post in
action off Crete, May, 1941.

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INTRODUCTION.

Cogito, ergo sum. "I think, therefore I am!" said the French philosopher, Descartes, and Hamlet told Rosencrantz, "There is nothing either good or bad, but thinking makes it so." So it is obvious that the proper understanding of our own thoughts and the thoughts of those with whom we come in contact, and the reactions which result from them, is of vital importance to all of us. And knowledge of the basic principles of Psychology helps to give us this understanding.

The word "Psychology" sounds formidable to the uninitiated, but the basic principles of this science are really quite simple and are employed every day by quite ordinary persons whom we credit with "common-sense" and "tact." "Sales Psychology" was unheard of in Dickens's day and yet the "Bagnemen" of that period, wearing multi-caped greatcoats and driving high-wheeled dog-carts, applied it successfully, albeit, unconsciously. In business, in courtship and marriage—in all our social contacts—psychology is at work and affecting desirable or undesirable influences. It is to give the untrained, inexperienced layman some guidance to the appreciation of the elements of this science that this book has been written. There are plenty of text-books on Psychology. In recent years the use, and abuse, of the word has brought it almost into the realm of ridicule; but my aim has been to make the essentials simple and easily assimilable so that without mental strain or previous training the average individual can apply the principles to his, or her, daily life, and, incidentally, find an increased and increasing interest in doing so. I do not expect to add one cubit to the stature of the professional psychologist, although the student may find stimulus or clarification in some of the things I have to say. Nor do

I claim infallibility. I invite the reader to think for himself and apply the touchstones of common-sense and experience to confute or confirm any passages on which he may feel in doubt. But do not jump to conclusions; that is the abnegation of all scientific principles. The reader should beware also of loose generalisations. It is an elementary axiom in debate that one must not attempt to argue from the general to the particular, or vice versa. "I know a woman and she has red hair—*ergo*, all women have red hair." Or "All kind people hate cruelty—therefore all kind people think alike." The generalisations I shall deal with must be understood as generalisations with the proviso that there are exceptions to every rule—or almost every rule. The value of this little book to you will depend upon your practical application of the information it contains; upon the sharpening of your own inherent powers of observation, deduction and judgment.

Finally, I ask the reader (for his own sake) *not* to dip into a chapter here or another there because he thinks this or that "may be interesting." If any one of the chapters may justifiably be condemned as uninteresting then the whole of my effort has failed. The book has been carefully planned and a great deal of thought given to the sequence of the chapters. It has been planned to build up in the reader's mind a mental grasp of the subject as a whole and each chapter should make it easy to understand and correlate each succeeding chapter. You would find it difficult to follow a play satisfactorily if you took your seat in the middle of the Second Act and left the Theatre in the middle of the last Act, and you will not be able to appreciate this little book to the full unless you begin at the beginning and read through to the end.

CHAPTER I.

WHAT IS PSYCHOLOGY?

MEDICINE and Mathematics are very old sciences and have taken many hundreds of years to develop. Much was added to both by the Moors under Mahomet, who made many valuable discoveries in the realms of Anatomy and Physiology and invented the "Arabic Numerals" universally used to-day. They also made elaborate calculations possible by introducing the Cypher "O." It may be imagined how difficult, indeed impossible, it would have been to do "long division" sums or multiply "MDXL" by "XXXIV," for instance, when only Roman Numerals were available. Chemistry, like Mathematics, is an "exact" science; a given combination of chemical elements will react in exactly the same way anywhere at any time. Psychology, however, is a comparatively new science and may be considered even now to be in a theoretical stage apart from its established basic principles. One cannot deal with individual minds quite in the same way as one can with mathematical problems or chemical formulae. The "human element" makes generalisations dangerous and mathematical certainty impossible. Yet patient, painstaking research has provided very definite guidance in understanding the phenomena with which the science deals.

The word "Psychology" has been derived from the Greek word "psuche" or "psyche," meaning "the soul." It has been variously described as the science of the soul, of the mind, and of the spirit; but perhaps the best description is "the science of behaviour." "Soul" and "mind" and "spirit" are very abstract terms which

may be variously interpreted by various individuals, whereas a science which describes the *behaviour* induced by certain external stimuli seems to give us something much more concrete to work upon. Since the psychological and physiological are closely linked, let us consider the physiological causes of "behaviour." With the mind rendered unconscious by drugs or physical disability, no action can take place other than reflex action, such as breathing or snoring. All other actions are the result of conscious or subconscious thought. In other words, mental activity must precede physical activity. The brain conceives a thought or desire for action; this is passed on to the nerves as the order of an officer is passed to a signalman, and the nerves carry the message to the muscles as the telegraph carries the order of the officer to the quarter in which action is desired. Upon receipt of the message the muscles act. This action may involve speech, movement or similar response, but the system is always the same. It may be, however, that the brain receives its stimulus from an outside source. The eye may see danger in the form of a missile approaching, notify the brain (by the same telegraph—the nerves) and the brain will then order certain muscles to act in order that the missile may be avoided. In the absence of some abnormal condition or factor this process is inevitable and it gives us a "jumping off place" from which to pursue our further investigations. Now that we know the practical basis upon which thought induces behaviour, we can consider various stimuli and estimate their probable effect and we can then check our estimate by known or provable examples. We can also estimate just what stimuli will be required to ensure certain reactions, and why. Sherlock Holmes remarked to his colleague, on one occasion, "You see, my dear Watson, but you do not observe." Here we have the difference between perception and apperception. Putting it broadly, perception is seeing and understanding something by itself as you see it; apperception is the addition of associations in your mind connected with the thing you see. For instance, if you see a word like "Uneedit," it

may by itself convey nothing of any real significance; but if you have already seen (and remembered) a number of advertisements describing "Uneedit" as, say, a Breakfast Food or a beverage, it will immediately induce thoughts of a food or drink—possibly a comparison with eggs and bacon or tea and coffee—according to the ideas associated with it already in your brain. And, further, in consonance with those associations being pleasant or unpleasant, you will have either a desire for or against the thing in question. It follows that the study of Psychology will, therefore, enable us to understand the cause or causes of various actions and also help us to bring about such actions as we consider desirable. If someone is out of temper with us and acts in a disagreeable manner towards us we can, by thoughtful analysis and deduction, arrive at the probable cause of this behaviour and conversely we can, knowing how to set certain causes in train, bring about a better state of affairs.

I have said that Psychology is not an exact science in the sense that Chemistry and Mathematics are exact sciences and that it has not behind it the accumulated experience of centuries which is at the disposal of the medical man. Compared with such sciences, the science of Psychology is limited; in complicated cases the extent of marginal error is extended, the degree of certainty with which conclusions may be assumed is lessened. Nevertheless, there are some conclusions which may be accepted at practically one hundred per cent. of their face value.

Here are two instances: Imagine three men, named Smith, Brown and Jones, sitting in an hotel lounge. A page boy passes through crying, "Mr. Wilkinson." "Mr. Wilkinson, please!" If the three men are engrossed in an interesting conversation, they will show no reaction whatever. If asked what name the boy called, they may say they "did not hear it." But let the boy call "Mr. Smith, please!" and Mr. Smith will immediately respond; or Mr. Brown or Mr. Jones, if either of their names are called. Here is a case where we can be certain that the mental or psychological stimulus of the name called will

evoke a definite and immediate response. This is the response of the individual; but we can also rely upon response in the mass if we suppose another case. A cinema in semi-darkness; flames suddenly burst out from the side of the screen and somebody rushes down one of the aisles shouting "Fire, Fire!" I think we can be quite sure that this external stimulus will be followed by some psychological reaction. No person in the theatre will remain quite indifferent to it. Individual reactions may vary in detail, but in each and everyone some shade of ~~fear~~ will enter into the mind. Many will try to rush to the exits. We know that men, women and children have been badly hurt by panics caused in this way. A professional ~~fireman~~, however, will act quite differently from the majority. His mind will be automatically associated with other fires in his experience and what should be done in the way of duty. We get here mass reaction plus individual reaction, but there can be no question of anyone showing no reaction at all. These are very simple cases showing how reactions may be caused and consequences fairly assumed. It is not always so simple as this, of course. The trained psychologist has much more difficult problems to solve; but with his training and experience he can solve them in ways which sometimes seem almost magical. In later chapters I propose to give a brief outline of Psycho-analysis and Psychotherapy, which will show how a knowledge of Psychology enables experts to cure persons suffering from psychological derangements; and it is surprising what a great number of physical ills can be traced to psychological causes. The first and most important part of the physician's task is diagnosis. He must know the *cause* of the patient's troubles before he can even consider how he is going to cure it. He employs a certain amount of psychological influence whatever the illness may be. By reassuring the patient and giving confidence in his own ability to put things right, he takes the first step towards getting the patient into a mental condition likely to assist recovery. The schoolmaster has to have an understanding of how the average pupil's mind

works in order to choose the most suitable way of imparting the knowledge which it is desired that the pupil shall assimilate and to ensure the proper building up of his character. He may have some pupils in his charge who do not conform to the average standard, and in their cases he must study their individual psychology and deal with them accordingly.

It is not always the spoken word which engenders psychological reaction. Sounds, colours, odours, any source from which the mind may receive stimuli, will evoke responses of some kind. A soft "Berceuse" played by a small string orchestra will soothe and quieten the nerves. A stirring march played by a good military band will revive the spirit and energy of a column of flagging troops. The barbaric sound from bag-pipes produces effects common to no other instrument; it appeals to the instincts and emotions which, in modified forms, have been handed down to us by our more savage ancestors. The soft, liquid notes of a flute cause totally different reactions from those caused by the blare of a trombone. Again, different colours promote different reactions. Red is an "aggressive" colour; it possesses the highest "attention" value and suggests more or less violent action. It might be thought that this is due to some vague association with blood and bloodshed; but, actually, it is because it has the most hurtful effect upon the sensitivity of the optic nerves. Bright scarlet or vermillion has a far more stimulating effect than the darker "blood" colour. Blue is a "cold" colour. It gives an impression of coolness and quietude. Red might be called the brass band of colour and Blue the string orchestra. Yellow is the "light" colour. Possibly, association with sunshine may be the reason for the sensation of mild warmth and gentle liveliness it involves. So much for the primary colours. The "secondary" colours—Orange, Green and Purple—being mixtures of the primaries, naturally induce modified responses of a similar character. Orange, a combination of light and warmth, mildly stimulating. Green, coolness and quietude, but with less "damping".

down" effect than blue alone. Purple, being a combination of "contradictory" colours (Red and Blue), their effects are partially neutralised, but we do get something between action and quietude. Pursuing our analogy of music, we may liken these effects to the sensations evoked by a church organ. Perhaps this is why purple has, for centuries, been adopted as the symbol of majesty and richness. The "Royal Purple" of the Romans is still used for similar purposes to-day. White is, of course, the colour of light itself and is composed of all the colours of the spectrum in combination. It was Sir Isaac Newton who discovered that by means of a prism the various constituents of light could be split into separate colours and so produce the spectrum. A rainbow is merely sun-light split up by molecules of water suspended in the atmosphere during, or immediately after, rainfall. Just as White *reflects* all the colours of the spectrum, so Black *absorbs* them all and with all colours eliminated, all sensation is eliminated. Hence the somewhat depressing effect of Black and its use (in many countries) in connection with Death; because Death is, in fact, the complete cessation of all feeling.

Now as to odours. The mental reactions depend almost entirely upon apperception, or association with preconceived ideas. It is demonstrable that the reactions are not due to intrinsic qualities, because different people react quite differently to them.

In the Orient, for example, certain odours (we should probably call them "smells") which are abhorrent to the European may be considered pleasant or unnoticeable by the local inhabitants. Women who use perfume like to feel that the particular perfume they choose expresses and enhances their own personality—as in most cases it does. An unfamiliar odour will react upon the mind only by calling up some association with an odour already familiar. Even unpleasant smells may, in time, become so familiar that they pass almost unnoticed.

So far we have dealt with elementary physical causes; stimuli produced by outside physical influences only. We

have now to consider the working of the mind itself, or stimuli of a purely mental character. It may be said that everybody has two minds, or perhaps it would be more correct to say that everybody's mind has two parts—the conscious and the sub-conscious (Freud refers to the "unconscious," but we will deal with that when we come to our chapter on Psycho-analysis). From earliest childhood onwards the human mind is constantly receiving impressions and constantly storing up memories, and it is upon these impressions and memories that the subsequent working of the mind will be based. In one of the Gilbert and Sullivan operas is a line which says every child is born "A little Liberal or a little Conservative." There is more truth in this than perhaps even Gilbert realised when he wrote it. Scientists have definitely established the fact that every child possesses a nucleus of character, or "inclination," even before it is born. This may be due partly to heredity and partly to pre-natal influences induced by the condition of the mother. It applies also in a physical sense with regard to the child's health. "Tendencies" towards tuberculosis, insanity, neurasthenia, stature and strength already exist while the child is still within its mother's womb. Such tendencies will be modified by diet, training and environment later on; but something of the original characteristics will remain. Hence the adage, "The Child is Father to the Man."

Although great physical changes may occur in after life (outstanding examples are Sandow and Annette Kellerman, who, from weak, puny beginnings, were transformed by exercise and training into magnificent physical specimens with remarkable athletic qualifications), environment and "education" (taken in its broadest sense) have an even more noticeable effect upon the mind. A child may be born with intelligence, but that intelligence must be developed and directed. Memory itself can be trained and developed much as the muscles can be developed. In both cases properly prepared exercises are required. Without exercise both muscles and mind become atrophied. Many of the earliest memories will remain throughout life

and many may be stored away in a dormant state to become active only when reawakened by certain associations. How often we hear people say, "Ah! That reminds me!" And in a conversational group the reminiscences of one will bring forth reminiscences of others.

The two sensations mostly impressed upon the immature mind are Pleasure and Pain. Circumstances and conditions inducing one or the other will be remembered longer than anything else. As the mind develops these sensations will be associated with many things other than the original causes. We all learn from experience. If not the most satisfactory, it is undoubtedly the most certain way of getting things impressed upon our minds. A child burnt through playing with fire will appreciate its dangers more thoroughly than if it has merely been warned. Dr. Johnson said, "Experience is a hard school, but the only one in which fools can learn." According to the experiences recorded and stored the mind is developed and subsequent actions, or "behaviour," induced. As the intelligence grows, however, actual experience becomes less necessary. Words come to have a greater significance and will sway the mind in one direction or another to almost the same extent as actual experience. The spoken word can have greater influence than the written or printed word, because it is enriched and emphasised by the voice and personality of the speaker. In Ancient Greece and Rome oratory exercised an extraordinary power and even to-day (when oratory has become almost a forgotten art) a politician, a barrister, or a Labour leader can exert remarkable influence by means of a good speech. But the written, or more particularly the printed, word has this advantage—it can be multiplied and distributed to cover a much wider field. Gutenberg said: "With twenty-seven soldiers of lead I can conquer the World"; the "leaden soldiers," being, of course, the alphabet in printer's type. An exaggeration, perhaps, but true enough in principle. Most children receive their initial introduction to words by means of pictures. "C-A-T, Cat," or "D-O-G, dog," accompanied by a pictorial

representation of the animal in question. A shipwrecked sailor cast upon a remote South Sea Island may learn the native language in a similar way. A native may tap himself on the chest and say, "Oocomoco," meaning that is his name. The sailor will reply by tapping himself upon his chest, saying, "Bill or Jack," and so conveying his name. The lessons continue by touching or pointing to various objects and repeating their names. It will easily be seen that as the vocabulary grows it will become possible to convey ideas by words alone. If we understand the word "Horse" and are told that a cow is "something like a horse with the addition of horns and cloven hooves," we can form some idea of what a cow is like without seeing it or a picture of it. In other words we learn to visualise an image from a "description." A clever "descriptive writer" can enable us to "see" a person or thing if our own mind has been sufficiently educated to appreciate the full value of his words. This is one of the advantages of the literate over the illiterate. It follows that our opportunities for reading and our ability to appreciate the full sense of what we read will have more effect upon our minds, in the long run, than the oral teaching we receive at school. The "inquisitive" child, always alert and in quest of fresh knowledge, will learn more quickly and absorb a greater store of knowledge than one lacking this internal stimulus. To a large extent this quality of desiring knowledge and the ability to absorb it is inherent; but it, too, can be encouraged and developed. One of the primary forms of learning is provided by imitation, and most children possess a natural desire to imitate "grown ups," their childish ambition being to be considered "grown up" as soon as possible. This is a tribute to the supposed superiority of the adult, not always justified. A later stage in the growth of the mind is the development of the power of deduction. We first learn that "Two and two make four," and then we learn that four and four make eight, and so on. The most important thing of all is that we shall learn how to learn. The "well-educated" individual (understanding "edu-

tion " in the sense of " learning ") is able to " pick things up " more quickly and with less effort. Anyone who has learnt one language thoroughly will find it comparatively easy to learn a second and a third. Then our powers of observation are enhanced and our memory strengthened. We learn from observation and we retain what we learn by means of our memory.

After a time we begin to indulge in " introspection " or " looking inward," and observe and consider our own thoughts and reactions. Introspection carried to excess or on unsuitable lines may be harmful and lead to brooding and " moodiness," but a certain amount of introspection is necessary if we are to clarify and classify our own thoughts and understanding of what we have learnt. After reading a complicated or involved passage, we may well stop and ask ourselves just what we have really understood by it. It is possible to memorise a page of reading matter so that we can repeat it word for word like a parrot or a gramophone record without having learnt anything at all. Just as we can swallow food which will do us no good at all unless it is properly digested. Many people suffer this " mental indigestion " through reading too much and thinking too little.

What we have actually assimilated by mental absorption will ultimately affect our mental and physical reactions or " behaviour " under certain conditions. If we have built up in our minds a dislike for a certain person we shall experience displeasure every time we meet that person and our reactions will be governed by this feeling. They will be modified and minimised if we have also told ourselves that such feeling must not allow us to act impolitely or that our material advantage may be seriously handicapped if we permit such a person to realise our feeling towards him. This may seem like incipient hypocrisy, but, unfortunately, the conditions under which we live to-day make a mild and well-intentioned form of hypocrisy unavoidable on occasions. It is sometimes even regarded as praiseworthy and euphemistically termed " tact."

From the preliminary and superficial survey given in the foregoing pages we can begin to see how the mind takes shape and undergoes development. We have assembled the elementary constituents of the mind with a brief view of how they may be co-ordinated. We may amplify the generalisations by saying that what the mind conceives (from experience or deduction) as disagreeable will provoke a repellent reaction, while what suggests agreeability will, conversely, attract. These two qualities will prove to be the basic motive forces for all mental reactions. The associations called up in the individual mind by particular circumstances will vary according to the individual experience, plus, possibly, some inherited or intuitive influence; but, from a psychological point of view, we cannot pay very much attention to any influences other than those concerned with the mind.

We shall find, moreover, that while the reactions of individuals may depend upon factors applying only to those individuals, there are certain effects which will apply to all contained within a group or series of groups. In other words, certain characteristics are fundamental and will apply almost universally. The "sorting out" of particular cases in order to predict the behaviour to be expected in response to any given stimuli, cannot be effected without knowledge of the special factors applying to these cases. We must know something of the individuals and their past history or have some opportunity of applying suitable tests to guide us in our calculations. Various tests have been evolved with a view to testing intelligence and suitability for different vocations. In the last war (1914-18) the American authorities carried out certain tests to help them in selecting "enlisted men" (rank and file) for training as officers. The tests were not directed to ascertaining their qualifications in a military sense (that would come by examination after training), but to test their mental alertness and what might be described as "common sense." Part of the test consisted in answering oral or written questions; again not to gauge their knowledge, but their mental reactions. A picture

might be submitted showing a factory scene, and if the candidate had a quick mental reaction he would point out at once that a flag on one part of the building was blowing in one direction, while the smoke from the chimney-stack was blowing in another. A sort of "What is wrong with this picture?" idea, but one which needed no technical knowledge or familiarity of a specialised nature. In this country there are centres for testing, psychologically, the vocational aptitude of young people. One method is to present the "testee" with a board or tray pierced in certain shapes and a heap of loose pieces which can be fitted into these shapes—somewhat in the nature of a jigsaw puzzle. The operator is carefully timed to see exactly how long he takes to complete the operation of fitting the shaped pieces into the spaces provided for them. The results of all these tests are tabulated and scientifically calculated and a fairly reliable report given on the intelligence, adaptability and responsiveness of the subject under examination. It may be decided that a youth has the makings, so to speak of a good engineer. Not because he has shown any knowledge of engineering, but because he has reacted to certain tests in a manner which shows he has the mental qualities and characteristics required in the engineering profession. Many large industrial undertakings have their own specialists trained in psychological selection or enlist the aid of an outside specialist for advice on the engagement and allotment of new employees. Industrial psychologists are able, too, to suggest or criticise systems of working in a factory, lay-out and planning of plant, and methods of production, owing to their expert knowledge of the mental and physical reactions of the workers.

In all these cases the tests are carried out voluntarily; the subjects are prepared to answer all questions put to them and to carry out the appointed tasks with willingness and an understanding of the object in view. If we wish to sum up the psychology of those with whom we come in contact in daily life, we have to rely upon our own powers of observation and deduction and our knowledge of

the general principles of the science. Most of us acquire some skill in doing this through our normal experiences. We do not think of it as psychology at all. Our regular routine teaches us quite a lot in knowing what to expect from certain people under certain circumstances, and we regard this as our "judgment" or "knowledge of the world." Actually, when we do this, we are exercising a simple and unorganised form of psychology as some small shopkeepers run their businesses, without real knowledge and understanding of business principles. It can be done, but it is not the best way of doing it. "Science" has been described as "a system of organised knowledge" under which the work of many investigators has been recorded, checked and classified; so that it is at once both easier to assimilate and more reliable in practice. By describing and explaining various phases of psychology in succeeding chapters, I hope to enable the reader to form his psychological judgment on a rational basis, rather than by mere instinct or subconscious impressions. It may be that he will wish to take it more seriously and pursue his studies on more academic lines. There is surely no more fascinating science than the study of the human mind, and there is a wealth of literature on the subject at the service of those who have the leisure and inclination to draw upon it.

In the meantime let us consider the general outline of those branches of the science which may be easily comprehended and which offer opportunities of practical application, in some degree, to our ordinary daily life. It will certainly prove interesting and possibly helpful.

CHAPTER II. PSYCHO-ANALYSIS.

THE term "Psycho-analysis" was originated by Sigmund Freud to indicate the treatment of neuroses which he evolved after working under and with two famous and enterprising neurologists—Breuer and Charcot. After training as a medical man, Freud became a clinical neurologist himself and was associated with Breuer, who had achieved a certain amount of success by using hypnosis as a treatment. In 1885 he studied under Jean Martin Charcot, who conducted a neurological clinic at the Salpetriere in Paris. Charcot's main experiments were carried out in the treatment of hysteria, which he defined as "psychosis superinduced by ideation."

After experience with these two great nerve specialists, Freud broke fresh ground by extending his discoveries regarding the structure and nature of psycho-neuroses to the normal mind. He based his theories on three fundamentals :—

- (A) The existence of the unconscious and the dynamic influences of this on consciousness;
- (B) the splitting of the mind into layers due to intra-psychical conflict between sets of forces, one of which he called "repression";
- (C) the existence and importance of infantile sexuality. Unconscious conflicts over the child's sexual attitude to parents, with accompanying jealousy and hostility.

I remarked in the previous chapter that the first task of the ordinary physician is to discover the *cause* of the patient's trouble. This he does, or endeavours to do, by ascertaining the symptoms through physical and oral

examinations. In cases of hysteria and similar neurotic states this is not possible, but Charcot managed to extract the information he required by putting his patients into a state of hypnosis so that they could remember the cause, which, during normal consciousness, was kept hidden. Freud made a great step forward by substituting "Free Association" for hypnosis, and this is really the essence of his "psycho-analysis." His system has become a recognised therapeutic procedure, and it has been proved that it can do more for certain classes of patient than any other treatment. The principal fields in which Psycho-analysis may be applied are the milder neuroses, hysteria and phobias and obsessions. Marked improvement has also been noted in cases of malformation of character; sexual inhibitions and abnormalities, and depressive states.

The therapeutic, or "curative" results of Psycho-Analysis depend upon the replacement of unconscious acts by conscious acts or thoughts, or the "resolving of complexes." Acts, desires or thoughts, of which the conscious mind disapproves, are driven back into the unconscious and only emerge again in a distorted form, which may be described as symbolism. Sometimes this symbolism may take the form of dreams and sometimes the form of conscious acts, and, according to Freud, all, or nearly all, neurotic symptoms are found to be substituted gratification of repressed sexuality. We often find examples of this in the eccentricities of old maids and bachelors. The mind is a very delicate and complex mechanism and it is easy to see how such a mechanism may be deranged by conflict between the conscious and unconscious.

Through training, tradition or lack of mental balance, a certain thought may create a sensation of disgust or horror in the conscious mind, which will endeavour to destroy or otherwise dispose of it. Since thoughts cannot be destroyed, it will be forced back into the unconscious, where it will "fester" as a thorn or piece of grit will fester in a physical wound and so set up a sort of "mental inflammation." This "mental inflammation" may pro-

duce various results. Usually a mental repression or inhibition seeks escape in a form which will not be recognised by the conscious—it is "disguised" in order to pass the mental censor. If a wish cannot be gratified in one way, it will endeavour to find gratification in some other way. Unfortunately, the alternatives adopted are frequently more deplorable than the original repressed wish and it is the task of the psycho-analyst to disentangle the original from the distorted thought and suggest a suitable means of gratifying the wish in more desirable ways. This transference Freud called "sublimation," which consists of giving the repression an outlet through legitimate channels. The "festering wound" is then relieved as a physical gathering may be relieved by lancing or otherwise evacuating suppurating matter. It is obviously impossible for the patient to "psycho-analyse" himself, since the very cause of the trouble is the mental censorship set up by the conscious mind, and it is only the conscious mind over which the patient will have any direct control. But the psycho-analyst, approaching by devious paths, will be able to elicit the course which symbolic manifestations have followed, and, by careful analysis, sort out "the sheep from the goats," as it were. When he has reached the real seat of the trouble he will explain it to the patient, getting the latter to agree with him on the main points, and show how, by facing up to the reality, the trouble may be simplified.

The psycho-analyst is not a "dream-reader" in the sense of the popular books on dream interpretation, but he can often obtain valuable information from the dreams of a patient. This is because a desire blocked or repressed by the mental censor may often find "wish fulfilment" in a dream.

To take a very simple case. There may be a desire for wealth, or the power which wealth affords, of which the conscious mind disapproves as being mercenary or anti-social, in conflict with the conscious ideals. During sleep, when the conscious is temporarily dispossessed of its power, the unconscious will paint a mental picture in which the

dreamer enjoys great wealth and is able to fulfil all the wishes which have been suppressed, or repressed, during waking hours.

It has been asserted that we all of us dream all the time we are asleep, but that we do not realise this because we "forget" our dreams before or at the moment of waking. If this is true it may be another demonstration of mental censorship, and it is undoubtedly a fact that very few dreams remain clear and definite in our minds for long after we have fully awakened. I suppose almost everyone has had the experience of waking up in the night after a very vivid dream and intending to describe it to someone else in the morning, but when the morning arrives the impression is so faded or blurred that the dream becomes incoherent and incomprehensible. Another form in which "dream-realisation" of a wish may take place is by "substitution." To carry on with our previous hypothesis, the patient may substitute great physical strength in place of the wealth which is really desired and obtain wish-fulfilment in this way.

Assuming that the patient's nerve trouble is psychological and not due to any pathological condition of the brain or body (such as goitre, which is an affection of the thyroid gland), psychological treatment is definitely indicated and an expert psycho-analyst may put matters right with little difficulty. It is not much use trying to cure a purely physical disease, or a broken leg, by psychotherapy, and, on the other hand, a genuinely psychopathic state cannot be cleared up by the administration of pills or nostrums.

Like the physician, the psycho-analyst must find the seat of the trouble. The quickness and sureness with which he will do this will depend upon his knowledge and skill in just the same way as an ordinary diagnosis will depend upon the knowledge and skill of the physician. In more than an ordinary degree, however, the psycho-analyst must have the complete confidence, if not affection, of his patient. His preliminary efforts will probably be devoted to establishing this confidence and becoming "en rapport,"

so to speak, with his patient. He will talk easily on suitable topics, taking care not to antagonise the conscious in any way, until he has "taken the measure" of the case. If he is a practitioner of wide experience he will pick up clues, something like the fictional detective, as he goes along and prepare the ground for the next stage in the treatment. This has to be applied gradually. In the very nature of the case, it cannot be hurried, and upon the thoroughness of the ground-work the ultimate result will largely depend. One cannot be cured of a psychological derangement out of hand any more than a physician can cure a complaint with a bottle of medicine. It is only in the advertisements of patent medicines that we hear of such rapid and miraculous recoveries.

There are various methods which may subsequently be employed. One is for the patient to lie at ease upon a comfortable couch and relax completely. The practitioner will stand or sit behind the patient's head (out of sight). Then he will mention certain words and ask the patient to respond (without stopping to think) with the first word which occurs to him in association. For instance, if the practitioner says, "Horse," the patient may immediately reply "Cow." I only mention these two words because they represent the most common association in the average mind and such a reply would give very little guidance, if any, to the practitioner. But it may be that instead of replying "Cow," the patient may choose the word "Whip," which, being a less common association, will give the practitioner some guidance. I am not a psycho-analyst and I am not attempting to write a textbook on psycho-analysis. I am merely trying to give the reader a rough idea of the broad principles of the subject, so I must not be taken too literally in these descriptions. With his specialised training and experience, the psycho-analyst chooses his words with a definite purpose, and the replies will possess a significance which would be completely lost so far as a layman is concerned.

To extend the idea a little further, let us take a purely imaginary case which, however, will bear some resemb-

lance to one which might easily exist in real life. Among the commonest forms of neurosenesia are excessive irritability and depression. In a mild degree they are of little importance, but they may develop until they become psychopathic and border on hypocondria, hysteria or insanity. It is quite possible for individuals to become temporarily insane without any organic disease, just as one is delirious in high fever or mentally out of control in a state of extreme anger. These are cases of functional derangement not of actual disease. Let us suppose, then, a young woman suffering from a phase of near-hypocondria added to a "phobia" (or "fear"), and an obsession. The obsession may take the form of a belief in personal persecution. She is miserable, run down, frightened of losing her job and believes that certain persons in her office are trying to get her "sacked." Yet, in the purely medical sense, there is nothing at all the matter with her. She chooses, or is persuaded, to undergo psycho-analytical treatment. It might be assumed that she is suffering from an unhappy love-affair, but actually the trouble is exactly the reverse—she is suffering from lack of a love-affair of any kind. The psycho-analyst discovers that she is of an exceptionally warm-hearted, affectionate disposition. She was passionately fond of her father (now dead), while her mother (with whom she lives) is of an entirely different temperament and never has been in true sympathy with her. In the circumstances she has been left very much to herself. Although possessing friendly proclivities, she is not very prepossessing in appearance and so, so far, has not attracted any young man to seek her acquaintance. She is "out of things," and while this would not matter if she were of the "recluse" type and satisfied to "keep herself to herself," this enforced segregation causes a subconscious (or unconscious) sense of frustration. Alone and lonely she indulges in morbid introspection. She begins to feel herself a "martyr," and since this feeling must have something to feed on, she seeks a source of persecution—all martyrs must be persecuted. Lacking the comradeship

and protection of her father, upon whom she always relied, she experiences a sensation of vague fear, like a child alone in a large wood or lying awake in a dark bedroom. She must find a concrete excuse for this fear. Her mother has but a tiny income and her own earnings are essential to the upkeep of the home. What more dreadful thing could happen than for her to lose her job?

The seed grows. She begins to believe (quite without real justification) that she is in danger of losing her job. What more natural than her office colleagues should play the rôles of persecutors—through jealousy or the knowledge that she is entirely unprotected? She begins to treat them coldly and with suspicion. This, not unnaturally, becomes reciprocal and her erstwhile friends lose any sympathy they may have had for her. She is so difficult to get on with that they decide it is best to leave her to herself. Immediately her (originally quite unfounded) fears and suspicions are confirmed. She exaggerates minor slights and the growing aloofness. Her condition affects the quality of her work and her employer is compelled to reprimand her occasionally. Actually he may think no more of small incidents once he has pointed out her faults, but she is convinced that he is preparing the way for her discharge. Her appetite fails. Imperfect digestion prevents what little food she eats from nourishing her properly. Her appearance deteriorates. The general deterioration of her condition becomes progressive.

Yet there is nothing the matter with her! The average medical man would probably give her a bottle of his standard tonic and tell her to rest. To rest! More time for morbid introspection!

Now we have to assume the appearance on the scene (like a fairy God-father) of the expert psycho-analyst. He has discovered all these things which we have just learnt. In a firm, but sympathetic, manner he makes clear to her just what has happened to bring her to her unfortunate state. For the time being he has become her father ("substitution"). Being far from unintelligent she sees the whole case as he gradually and systematically

unfolds it. He proves to her that her fears are quite unjustified; that she has been indulging in a very unpleasant dream and it is now time for her to wake up. She must "pull herself together"; but to say merely that to anyone who has suffered as she has is totally inadequate as a remedy. She must follow one of two courses: either she must set about changing her conditions (not so very difficult now that she knows just what the trouble really is), or, alternatively, she must employ substitution. In the first case she can, if she tries enthusiastically, gain more friendship by seeking it openly. Helping those around her, taking every advantage of doing little kindnesses as opportunities arise. Trying to understand her mother's point of view and bringing her conduct more in harmony with it. Improving her personal appearance by taking greater care over it and bringing her intelligence to the task. In the second case, she can find good fellowship in books (as Ruskin showed in "*Sesame and Lilies*"). She can interest herself in some kind of hobby—gardening, needlework, painting—anything, even stamp-collecting, so long as it provides a real interest for her, something to concentrate her mind upon, something making it possible for her to enjoy a sense of achievement.

It is understood that this is a purely hypothetical case, but it does, I think, explain the logic of psycho-analytical treatment and undoubtedly cases akin to it could be found in real life. In the field of psycho-analysis there are many charlatans, but there are charlatans in and on the fringe of all professions. Any perfectly honest professional man will, in a candid moment, admit it. Yet we do not need to judge the flock by the black sheep alone.

Although credit for the origination of the psycho-analytic method must be given to Freud and his very considerable achievements cannot be overlooked or discounted by a few phrases, there are many psychologists who disagree with some of his contentions. During 1911-1913 two of his most eminent pupils or disciples, Adler and Jung, broke away and founded independent schools of thought. The principal rock upon which they split was

belief in the sexual factor as a basis. We have seen that one of the three "fundamentals" upon which Freud based his theories was "The existence and importance of infantile sexuality." Nearly all psychologists and sociologists agree that sex is a force which exists in very young children. There is plenty of evidence to this effect, but to argue that it is the dominant factor in all psycho-neurological reactions is, many of them think, going rather too far. Adler and Jung thought so, and they deserted their master. By means of "special pleading" it is quite possible to drag in the sex factor and link it with almost any psychological reaction, just as almost any form can be argued to be a sex symbol. The Cross, the swastika, the feathered serpent of the Aztecs—thousands of familiar forms can very plausibly be traced to a sexual origin. But many able psychologists maintain that sexuality is not necessarily the basis of all psychological manifestations.

As we are considering the subject in but a very elementary sense, I do not think we need involve ourselves in such a controversy, but to understand the Freudian principles we must include a brief reference to it. Undoubtedly many of the repressions, inhibitions and their ensuing complexes have a sexual nature or origin, and we will, for the moment, be content to let the argument rest there.

The "unconscious" is another matter, and as psychoanalysts base their practice upon the working of the "unconscious," we cannot properly appreciate their methods without its admission. Coué, of course, had much the same idea and his recommendation to repeat the words, "Every day, in every way, I am getting better and better," was based on the assumption that constant repetition would, irrespective of the exertion of any conscious will-power, so impress the idea on the unconscious that it would have somewhat the effect of auto-hypnotism. Once having accepted the "unconscious" and "its dynamic influence on consciousness," a practical working plan becomes possible. The theory explains so much which is otherwise difficult to understand and opens the road to a form of treatment which may prove of inestim-

able value. Indeed, I think it would be only fair to say that it has done so.

It enables us to diagnose psychopathic cases with a considerable degree of reliability. We discover causes in repressions, inhibitions and frustrations and we can then set about finding "releases" and solutions of the complexes. "Open confession is good for the soul," and the psycho-analyst enables the patient to make an "unconscious confession," if I may put it that way, and so clear the air and disentangle the conflicting influences. It also has its dangers. A neurotic individual of unstable mentality may fall into the hands of an incompetent, or fraudulent, practitioner and instead of having his, or her, complexes resolved, may add to them like "piling Pelion on Ossa." In the case of a well-to-do spinster or widow regular visits to "her" psycho-analyst may become as harmful a habit as taking drugs. It may be one form of indulging a subconscious desire for sensation and so feed the trouble it is intended to cure. This in no way detracts from psycho-analysis as a valuable contribution to human welfare, but it does make it apparent that the choice of psycho-analysis as a treatment and the selection of the practitioner need very serious consideration.

Psycho-analysis is only one form of psycho-therapy, but I have dealt with it first because it is popularly regarded as the science of psycho-therapy itself, and although nearly everyone is familiar with it as a name, but a limited number understand what it really is. Probably few subjects have been so widely misunderstood and criticised by people who have never taken the trouble to study anything seriously. To any of my readers who desire to go into the matter more thoroughly I would recommend that not only the works of Freud himself should be studied, but also those of Adler, Jung and others who, while psychoanalysts of eminence, do not agree in every respect with their original teacher. In this way a proper sense of proportion and perspective may be assured.

CHAPTER III.

PSYCHO-THERAPY.

WE have already observed the close connection between the physical and the psychological, and while we have admitted that it is not possible to cure purely physical disease by psychological means, there are cases where physical derangements are due to psychological causes, and in such cases psychological consideration and treatment may prove to be of utmost value. This brings us into the province of psycho-therapy.

That physical derangements may be the effect of psychological causes is easily proved. We have nearly all, at some time, experienced a disturbance in the abdominal region through sudden fear or anxiety. A shock or bad news or the unsatisfactory ending of a heated argument will induce a violent headache, or a particularly revolting sight may provoke nausea to the extent of actual vomiting. "Nerves"? The nervous mechanism is responsible for the liaison between the psychological and the physical, but the *fundamental cause* in the cases mentioned is obviously psychological. Before the nerves can transmit any communication to the bodily organs the mind must first form an idea, an appreciation, of the situation, and it is in consonance with this mental appreciation that the organs react.

Psycho-therapy is mainly, and most successfully, concerned with functional nervous disorders, and various methods may be employed. We have seen how Charcot used hypnosis to enable him to elicit the causes of hysteria. Hypnosis can also be employed to suggest. It may be suggested, during hypnosis, that the patient feels no pain; if his mind is completely subjected to the suggestor,

he will feel no pain. If this suggestion enters deeply enough he will feel no pain on emerging from the hypnosis and after a series of such treatments the pain may actually "disappear," but if the cause is really a physical one, such alleviations are usually only of a temporary nature and cannot be regarded as a "cure." If, on the other hand, the cause has a psychological origin, a complete "cure" may be effected.

During the Great War of 1914-18, when many soldiers were neurotically disabled (some medical men maintain that there is no such thing as "shell-shock," it is merely a misnomer for cases of "nervous disability"), this treatment was used frequently and successfully. Cases have been known where hypnosis has proved a perfectly satisfactory substitute for an ordinary anaesthetic. It has also been employed in the recovery of buried memories. It is an even more common practice to enlist the aid of suggestion *without* hypnosis, the remedial suggestions being made while the patient is in a passive and receptive state. The old-fashioned general practitioner often finds similar treatment successful without, perhaps, ever having heard of Psycho-therapy. Rather like the commercial traveller of the old type whom we referred to as having no knowledge of such "high faluting" terms as "Sales Psychology."

Yet another method is that of "Persuasion," which is linked with "Auto-suggestion." "Persuasion" is the method in which the patient takes an active share in modifying his mental state. His reason is appealed to and explanations are given which enable him to see for himself that there is no logical reason for his symptoms. In such cases the result will, naturally, depend largely upon the intelligence and temperament of the patient and are hardly likely to succeed in any but mild forms of nervous derangement. "Auto-suggestion," as the name infers, is a method by which the suggestions are made by the patient himself to himself. Among eminent advocates of this treatment Coué is the best known to the general public, and his admonition to repeat continuously, and aloud,

"Every day in every way I am getting better and better," has become almost historic.

If I may indulge for a moment in a little levity, perhaps I may remind my readers of an old Anglo-Indian story. A member of a popular club drank so heavily that he eventually had to be treated for delirium tremens—usually referred to in the vernacular as "D.T.s"—and after his medical man had passed him as recovered, he was again allowed to attend the club. On his first visit, however, he sidled in with one side of his coat rucked up and his arms carefully folded round it. Everyone wanted to know what he had concealed within his coat. He laid a finger to his nose and nodded his head rapidly with a very sage expression. "A mongoose!" he whispered. Asked what the mongoose was for, he replied, "To catch the snakes!" But, said his friends, he was supposed to be cured of all that and the snakes were only imaginary snakes. "I know!" said the man, "this is only an imaginary mongoose!" Apart from any humour it may possess, here is a case of psycho-therapy carried out by a man who probably had never heard of the term. It is a definite example of auto-suggestion, and if it did not actually dispose of the disease, it certainly "modified the symptoms."

It will be seen that some of these methods are somewhat superficial and are less scientific than psycho-analysis, which endeavours to trace out the fundamental cause of nervous disorders and remove it.

Yet another form of psycho-therapy is the use of "occupational therapy." It really consists in keeping the mind of the patient occupied with something practical. I have been told by one of the staff of a mental institution that it sometimes takes the form of making patients scrub floors or carry buckets of coal, but this, of course, is an unofficial version. Actually such treatment has been much developed in recent years. It provides opportunity for the expression of personality and helps to divert marked introspection into healthier channels. There is nothing more harmful to the nervous system than to have the

natural desire for the expression of personality thwarted and choked, to feel "a round peg in a square hole," and suitably selected occupational-therapy releases pent-up energy and enables the patient to enjoy a sense of achievement. It is rather a question of "Satan finds mischief for idle hands to do" and is particularly effective in the cases of children. Often the cause of bad temper, disobedience and even hysteria is the suppressed energy and sense of frustration engendered by lack of suitable employment. Give a "troublesome" child something interesting to do and an immediate improvement is apparent. It is said that "Nature abhors a vacuum," and to get something undesirable out of the mind it is necessary to put something else in its place.

Although it may be regarded as allied to psycho-therapy, Psychiatry is a special branch of medicine dealing with the causes, symptoms, course and treatment of disorders and disease of the mind—as an "alienist" deals with diseases of the brain. The ultimate aim of the psychiatrist is to restore normal thought and action. Psycho-analysts, psycho-therapeutists and psychiatrists may be enlisted by the courts to aid in cases of what might be termed incipient criminality. Juvenile offenders and prisoners of low mental calibre may be handed over to these professional men instead of being sent to prison where their evil tendencies are quite likely to be developed and strengthened by contact with experienced and hardened criminals. This is an advancement in the intelligent administration of justice which is very gratifying. In Samuel Butler's "Erewhon" (written some 70 years ago when little thought was given to such things), readers will remember that whereas an Erewhonian sufferer from a cold or minor complaint was punished severely, because it was considered to be due to personal carelessness in maintaining a healthy state, one caught stealing or performing some similar criminal action, was taken home and treated as an invalid, while his family sent for a "straightener" as we send for a doctor. The neighbours would show great sympathy and call in to enquire "if the patient was

better to-day." Most families had their own "family straighteners" as we have our family doctors. When "Erewhon" was first published, readers no doubt regarded this as a "*jeu d'esprit*" of Butler's and did not take it seriously, but it has since become accepted as a perfectly sound principle and many judges and magistrates to-day are averse to sending to prison an offender who may receive far more benefit from psycho-therapeutic treatment. More and more is this point of view being adopted in cases of sexual aberrations, and in many cases the offender and his family have been protected from a great deal of misery and the taxpayers' pockets have been saved much money.

Psychosis is, strictly speaking, "a state of mind," but in psychiatry, it is understood to be an *abnormal* state of mind. Practitioners experienced in such cases are usually quick to recognise the causes and familiar with the remedies to be applied. Unfortunately, however, this a field which offers wide scope for the charlatan or quack, and a great deal of harm can be, and is, done by unqualified persons of both sexes. The "patient" is an easy prey to unscrupulous and mercenary-minded individuals who batten upon his misfortunes. A plausible scoundrel with a quick wit, ready tongue and a command of pseudo-scientific jargon can play upon the susceptibilities of the patient, or his relatives, and extract fees for as long as the financial resources will hold out. He may not only cause financial ruin, but through ignorance, or with deliberate intent, so play upon the fears and weaknesses that an immense amount of harm may be done and the patient left, when funds are exhausted, in a practically incurable state. It is difficult to track down such enemies of society and still more difficult to prove them guilty of a criminal offence. They are usually well acquainted with the legal aspects of their "profession" and combine audacity with cunning.

"Faith-healing" does not properly come under the heading of "psycho-therapy," although the two may be confused in the minds of those who understand neither,

That cases where some success has been achieved can be found is undeniable. But unless all the details of such cases are known (and they seldom are), it is impossible to tell how much is due to suggestion and auto-suggestion and how much is merely a matter of coincidence. Any person who is deeply religious, in the usual sense of the word, almost invariably possesses a highly emotional temperament and such persons are peculiarly subject to mental states bordering on the psychopathic. It is not uncommon to read in the daily newspaper of deaths due to neglect of medical treatment owing to attempted "faith-healing" and religious mania is one of the most common forms of mental derangement. Bitter irony is sometimes displayed, where instances have proved fatal, when fellow members of the cult remarked that, unfortunately, "Poor So-and-so had not enough faith." It must not be understood from this that I wish to imply that "religion" is in any way responsible for such disasters. On the contrary, normal religious practice is "an ever present help in time of need" and brings great comfort to thousands of unfortunate people. It helps them to bear their misfortunes with fortitude and instils hope which will support them in adversity. It is the misapplication of religious principles which is reprehensible and the cause of unnecessary suffering. Religion as a code of ethics and a guide to conduct is one thing; as a substitute for medical treatment it is another.

The power of mind over matter is a scientific fact and is exemplified in some of the mysterious cults of the Orient. Yoga has never, I think, been exhaustively investigated and thoroughly understood by Europeans; and yet I believe it to be founded on sound scientific principles. Subjection of the flesh to the spirit is neither impossible nor unknown. We most of us know cases where the spirit of a man has enabled him to carry out tasks which might have been considered beyond his physical powers. Crossing a desert without food or water, fighting ferociously after being seriously, perhaps mortally, wounded; bearing extreme corporal punishment without weakening in will-

power and in many other ways showing that spirit, or will-power, has dominance over the flesh. To become a Yogi necessitates years of intensive and continuous practice—both mental and physical. I believe it takes something like three years to acquire the characteristic pose of squatting with the sole of each foot applied to the inside of each opposite thigh. It has been proved possible for an advanced Yogi to "suspend animation," and after being "buried alive" for a considerable period, to be exhumed and restored to a perfectly sound state of health.

Various explanations of the seeming miraculous manifestations of Yoga have been given from time to time, but I think the most logical is this : The reciprocal reactions between the physical and the psychological—between the body and the mind—may be evenly balanced or may tend to one side or the other. If the tendency be toward one side it is likely that the other side is proportionately weakened. We generally find that extreme physical development is accompanied by a minimum of mental development and vice versa. The "hearties," or big muscular athletes, usually show far greater aptitude upon the field than in the class-room. The "scholarly" type, on the other hand, is often weak-sighted, flat-chested and anaemic. It is not unreasonable to suppose that if human vitality can be deliberately diverted from the physical to the psychological, the spirit can be proportionately strengthened. History proves that great nations have become decadent through enjoying too much luxury. By living too much at ease, both mind and body become flaccid. Hardship, on the other hand, tends to increase hardness. The ancient religious communities practiced fasting and other subjugations of the flesh not because eating was sinful, but to give better opportunities for strengthening the spirit. Gandhi probably owes his exceptional spirituality to his ascetic mode of life, as did St. Francis of Assisi. When we accustom ourselves to paying less attention to our physical needs, our natural energies seek greater scope in the spiritual side of our lives. In Yoga this subordination is carried out system-

atically with a profound understanding of both psychology and physiology. As a strong-minded person can dominate one of weaker personality, so an adept in Yoga may well exert a great psychological influence over a more ordinary person. In cases where Yogis have performed "miraculous cures," it may well be that they have practiced a form of psycho-therapy with outstanding success. It may be a combination of hypnosis with an inducement to auto-suggestion. A mother will often "cure" a child of a minor hurt by kissing the place and saying, in a confident and convincing voice, "All well now!" The child's mind is dominated by the stronger, adult mind, and *convinces itself* that all *is* well. And, as we noted in our introduction, "There is nothing either good or bad, but thinking makes it so."

This somewhat sketchy exposition of the science of psycho-therapy will, I hope, give the reader a clear idea of its general principles. Their application to practical circumstances is a matter for the reader himself. Little exercises in auto-suggestion may enable him to smooth out some of the troubles which are met in daily life and give comfort and assistance to friends needing phychological help. To practice professionally requires natural aptitude, personality and long and arduous training, and it is not within the province of this book to deal with the subject on a professional basis. If the reader has found something in the preceding pages to interest him, and perhaps help him in dealing with some minor difficulties, I shall be content. And if he is a reasonable individual, he should be content, too.

We have, however, been dealing with one facet of Psychology and a number of others have to be considered.

CHAPTER IV.

MASS PSYCHOLOGY.

ALTHOUGH a "crowd" is made up of a number of individuals, each with his own particular psychological characteristics, the "behaviour" of an individual in a crowd becomes so modified that it may seem quite irreconcilable with his normal behaviour. A meek little man, for instance, may become so "carried away" by a political or military demonstration that he appears to be a "regular fire-eater." Demonstrations in the streets of London during the last Boer War were striking examples of the emotional effects induced by mass suggestion. When the town of Mafeking was relieved remarkable scenes were witnessed. Portly, elderly gentlemen (respectable and well-to-do stock-brokers, professional and business men) paraded the streets with red, white and blue paper streamers flowing from their top-hats. "Kruger's Ticklers" in their hands and blowing penny trumpets and "squeakers." Nothing like it had ever been seen in the dignified city before and a foreigner might have been forgiven if he refused to believe that these were the phlegmatic, Grundyised Englishmen of whom he had heard at home. Similar demonstrations were made on the relief of Ladysmith and other towns which had been beleaguered and heroically defended, but the "Mafeking" scenes were so extraordinary that the word became accepted as a verb, and to "maffick" was understood to mean to cast all dignity and convention aside and give rein to wild emotional impulses, cheering and waving flags with patriotic fervour. We read accounts of lynching scenes in the United States of America, where large crowds, including women, have gathered to see a negro (dragged from the jail by an infuriated mob) burnt at the stake. All, normally, respectable, well-behaved citizens. At an

auction sale people will bid up to prices far beyond the true value of the goods put up for sale, and at Religious Revivals in some parts of the country the congregation will interpolate exclamations and ejaculations during a prayer or an address, while tears stream from their eyes. We may take it for granted that the emotional appeal of these gatherings is very great and they offer opportunities for releasing an accumulation of pent-up feelings; but we shall be safe in assuming that the behaviour of the individual components of such crowds would be entirely different were they in a state of isolation.

What is it that causes this strange and apparently inexplicable departure from normal behaviour? There is not one reason, there are many reasons. Man is a gregarious animal and his natural instinct is to associate with his fellow creatures; hence the enormous number of clubs which he establishes for both sport and social purposes and the enjoyment of "parties." There is something of the "herd instinct" in all men and women, and this is enhanced by an almost universal vanity. For many a woman, going to church is an opportunity for displaying a new dress or a particularly becoming hat. Race meetings, dances, and dinner and theatre parties all offer legitimate opportunities of mild exhibitionism. Then there is the "safety factor." With the moral and perhaps physical support of a number of his fellows, the average man is emboldened and prepared to embark on enterprises which he would not undertake single-handed. He will exert energies and perform deeds in company which he would not even contemplate if he were alone. The desire to excel, to demonstrate his superiority (or at least his adequacy); the impulse to emulation and a general emotional exultation are all induced by the presence of his fellows.

There is a great difference between a mob and an army. What is this difference? Or, rather, what is the cause of this difference? A mob is swayed by more or less primitive emotions. It has no real sense of cohesion. It has no time to reason and in its emotional state it has no

desire to reason. It sheds its superficial conventionality and loses all sense of responsibility. It is led, if led at all, by a comparatively unknown leader in whom its confidence may be of a purely temporary nature. By quick and determined action it may easily be deflected from its purpose. It is undependable and to a large extent uncontrollable. Compare this with the solidarity of a well-disciplined army. Each soldier is carefully and expertly trained in the use of weapons. He is taught to obey orders implicitly and with alacrity. He has learnt to act as part of a machine or a team which is mutually supporting; what conditions and circumstances he is likely to meet and how to meet them. He has become familiar with the personality of his officers and has been imbued with complete confidence in them. He has "*esprit de corps*"—pride in his own regiment, battalion, company, platoon, section. He regards himself as an integral part of an important whole. The result of a fight between a mob and an army would be a foregone conclusion, but the main distinction between them is not a matter of personal bravery or efficient equipment. It is a psychological difference. Their minds work on different lines and their actions are predetermined by their minds. There is a big difference in what is called morale.

In an earlier chapter I referred to the psychological power of the spoken word. This is more noticeable in the reactions of a crowd than in any other circumstances. It is far easier to sway a mob than it is to convince an individual. This is because a mob does not reason—it obeys emotional impulses which are far easier to influence, under the right conditions, than hard, cold reason. (The mob orator relies far more upon the modulation of his voice, dramatic gestures and meretricious phrases, than he does upon logic and carefully-reasoned argument. An eminent professor with a profound knowledge of his subject could not hope to produce as much effect upon a mob as the average semi-illiterate demagogue. Perhaps the greatest mob orator the world has ever known is Adolf Hitler. His ability to dramatise himself and his ideas,

his power in appealing to the primitive instincts in a frenzy of words and sound and his masterly understanding and appreciation of showmanship have brought him power greater than that enjoyed by Napoleon Bonaparte, whose brain and intelligence towered as high above those of the German Feuhrer as Everest above Snowdon.

It has become the habit to speak of Germany's actions as Hitler's actions—Hitler has taken over Austria; Hitler occupies such and such a country, or Hitler overpowers such and such an army. When he was in the German Army in the last war he never attained rank higher than that of a lance-corporal and spent a good deal of his wartime service as a messroom orderly. So it does not look as though he were endowed with great military genius. He became the Leader ("Feuhrer") of the National Socialist Party ("Nazis"), but he did not find this Party. He has no technical knowledge of economics or special skill in detailed organisation, but—he can speak. If the reader is one of the twelve million people who listened to the broadcasts of "Under the Shadow of the Swastika," he will remember that the heads of the various rival factions (the Army, the industrialists, the politicians), all seething with jealousy, said that to ensure the support of the people they must have a "Leader." In each case somebody suggested Hitler as a suitable candidate. In each case the head of the faction asked, "Who is he?" and the reply was, "He is the man we want—I have heard him speak!" Each of those parties in turn thought they would use Hitler as a tool, but Hitler had imagination and intuitive understanding of what the people were feeling and wanting, and—he could speak. So, instead of being a tool, he became the Master, because he could make the people follow him. For the technical details he could command the best brains for the purpose to be found in Germany. In his own particular way he is a genius. Judging by the results from his use of power, he may be regarded as an evil genius.

So much for the "mass reaction" to the *spoken word*. Soon after the beginning of the American Rebellion, in

1776, Washington's armies passed through very rough waters. It looked as though they would be defeated and that all the heroic sacrifices they had made would prove in vain. An Englishman* who was a "revolutionary idealist," practically unknown in his own country, sat one night by a camp fire—and thought. His thoughts brought him inspiration, and he wrote "The American Crisis," beginning with the subsequently famous words: "These are the times which try men's souls." Thousands of copies of this pamphlet were printed and distributed during the next few days. By hundreds of camp fires they were read or declaimed. The tide turned. Fresh heart and energy was put into the worn and weary Colonial troops. Washington's armies became victorious. This was an instance of "mass reaction" to the *printed* word.

There is little difference, in principle, between Advertising (which will be dealt with in the chapter on "Business Psychology") and Propaganda. They both rely for success upon an understanding of mass psychology; but in a different sense from that of the "crowd." Propaganda includes the art of appealing to a number of individual minds on an individual basis. The man reading an advertisement in his newspaper or a booklet is not affected by the influence of a surrounding crowd. He is quite independent of emotional impulses exerted by the presence of extraneous personalities. A "mass appeal" must be based upon factors common to all the individuals to whom the appeal is addressed, but it is the more effective in so far as it appears to be an individual appeal. Instead of being treated obviously as one of a large number, any man likes to feel he has been singled out because of his own particular importance and in respect of his own particular needs. This flatters his sense of vanity and gives him confidence in the sincerity of the appeal. But large groups can be appealed to in this way. There are some millions of motorists in this country and a skilfully composed appeal to one of them can be made to apply

* Thomas Paine

to all of them. The same principle may be applied to all groups, but two or more groups must not be confused. By appealing to one typical beer-drinker, we can appeal to all beer-drinkers, but we cannot appeal to beer-drinkers and teetotallers at the same time. If we want to appeal to more than one group at a time we must be very careful not to antagonise one group by our attempts to persuade another. What factors can we consider common to all groups irrespective of personal predilections? I think we may fairly assume that certain factors will apply universally, such as pride; love of approbation; love of family; sex (in one form or another); vanity; fear; opportunities for expressing personality; entertainment; comfort. The list is not inexhaustible, but it could be extended far beyond these examples. I have merely set down the first few as they occurred to me without any consideration as to their order of importance or strength. I have not included such attributes as generosity or hatred, because they are more or less derivatives of other feelings. Generosity may be the outcome of "love of approbation"; hatred of "fear."

"Fashion" in dress is a manifestation of mass psychology. The urge to follow fashion may be set down to a combination of "love of approbation" and "vanity" (by no means the same thing, though somewhat akin). Fashions are certainly not based upon a sense of beauty or comfort. From an artistic point of view many fashions are unquestionably ugly and many are definitely uncomfortable until the discomfort becomes unnoticeable through habit. If ten persons were asked to choose the most becoming form of dress or that giving the greatest degree of comfort, it is quite likely that each of the ten would adopt a different standard. What is practically certain is that not one of them would select some of the styles which have at times been worn generally—just because they were "The Fashion" of the moment. There are fashions in manners, as well as dress. These vary according to time and place.

The manners and morals of some of the "best" people

of the Restoration and Georgian periods would shock the "best" people of to-day. And those of to-day would certainly shock some of our Victorian ancestors. This shows what a big difference is made by time. The same idea applies to place. Our levity, our lack of filial piety and our disinterested attitude towards historical poets are regarded by cultured Chinese with something approaching disgust. We regard the Chinese system of polygamy and concubinage and some of their table delicacies, such as sea slugs (*Beche de Mer*) and shark fins, with extreme distaste. Similar parallels may be found when examining the habits and customs of various races. Why is this? We should be bold indeed if we dared to assert dogmatically that one race is right and another lamentably wrong, that the customs in any one particular period of our own history were right and all the others wrong. No, it is a question of psychology again. Customs are built up through the influence of mass psychology, which, in its turn, has influenced individuals in the ways we have already considered. Groups, crowds, whole races, each have what might be called "collective minds." Not the sum of all their respective individual minds added together, but something incorporating features of each individual mind, plus a general characteristic which is quite distinct from the individual reaction by itself. Then there are psychological reactions which might be likened, in medical parallel, to "infections." Panic. In an emergency an individual may take a perfectly cool, calm view of the circumstances. But if all the people around him begin to shout and rush he becomes "infected" and eventually becomes immersed in the panic. It would be quite unfair to assume that all those who make a rush for the boats if a vessel is in immediate danger of sinking are of cowardly disposition. Apart from the effect produced upon the mind by "mass psychology," many of them may be capable of heroic actions. Just as the moral support of fellow men may enable a man to do his best, so may the mob spirit call out the worst that is in him and his actions be qualified accordingly. Mass hysteria

comes in the same category. I have referred to "Religious Revivals," and, at some of the old Negro Camp Meetings—even with some of our own Salvation Army meetings—scenes have arisen which would be classed by the psychologist as mass hysteria. Emotional crises may arise upon the declaration of war or the conclusion of an armistice. On November 11th, 1918, few people were in a normal state of mind and the outward manifestations of this disturbance of the spirit was modified, in individuals, in degree, rather than in principle. The chief difference between mass psychology and individual psychology is that the former is influenced more by emotion and the latter more by reason. Emotion is more or less a primitive instinct, while reason is a development of educated intelligence. Pain or delight can be experienced without any conscious thought. They come from the exercise of the five senses: sight, taste, touch, smell and hearing. One thing looks beautiful, another tastes delicious, another feels delightful, another gives pleasure to olfactory sensitivity and the last sounds harmonious. Or the effects may be exactly the reverse. All may be enjoyed, in greater or lesser degree by unthinking animals, and all have their respective influences upon behaviour. The full appreciation of a beautiful picture or statue or musical composition, however, needs the addition of reason—or intelligent understanding. I have said, in a previous chapter, that the two principal motive forces of behaviour are Pleasure and Pain, and it is seen that, in their most simple forms, these are registered by the senses. But in more subtle and elaborate forms reason plays its part. Mental torture is far more poignant than physical torture. The enjoyment of the arts: painting, sculpture, music or literature, fully appreciated, reaches heights far above mere primitive emotions. It offers *intellectual* delights. How can we define reason? One definition, given in Webster's Dictionary is: "The power and faculty of comprehending and inferring—intellect." How is this "power of comprehending" acquired? Because it has to be acquired, it is not instinctive or inherent. As the

American professor, Robert S. Woolworth, puts it: it is the substitution of "mental exploration for motor exploration." Instead of hunting aimlessly all over the house for an article, you sit down and *think out* where it is most likely to be and then look there for it. It is a form of deduction. Let us try it this way. We know, because we have learnt, that two and two make four and that four and four make eight. Therefore our reason tells us that $2+2+2+2$ must make eight, because the first two numbers make four and the last two numbers make four and so all the numbers together must make eight. We see once more, as we shall see continuously all through our studies, how closely all psychological reactions are linked up with memory and association, but here we introduce the addition of a new power—the power of inferring or deducing.

From the simple example given the reader can progress and elaborate by the use of his own intelligence, so I will not labour this point here. I think this makes it clear that the nervous excitement engendered, or transmitted, by a mass of people causes the mind to act upon primitive impulse rather than "stopping to think." We must also remember that really intellectual minds are, for various reasons, less common and therefore will form a minority in a large mass of minds. And it usually happens that a majority influences a minority.

Are there any further influences to be considered in mass psychology. Yes, many, although they are all linked with those we have already observed. "A fellow feeling makes us wondrous kind" and "One touch of Nature makes the whole world kin." Fellowship, comradeship, what is sometimes alluded to as "a sort of Freemasonry," will exert a great deal of influence on behaviour in the mass. Followers of a football team will be drawn together by their mutual interest and desire for "their" team to win. Enthusiastic amateurs find a common bond in their hobbies and all the people in a country will be welded together in the common cause of Patriotism. Even opposing factions will unite in combined action against a

common enemy. The power given by an acute understanding of mass psychology is tremendous. We have seen, in the case of Adolf Hitler, how it can be abused and cause incalculable harm. It can also be used to good purpose in training and handling a large body of men like an army. The solidarity of the Labour Movement has ameliorated the hardships and unfair conditions of all classes of workers to an extent that was undreamt of by their less fortunate ancestors and could never have been achieved by individual thought and action. The populations of countries have been raised to a higher level of intelligence and standard of living by the proper understanding of mass psychology by those in authority. Hygiene, national health and strength, have been improved considerably by wise direction based on understanding. Large fortunes have been amassed upon the same basis.

There is just one other point I want to mention before closing this chapter. Although mass psychology is based upon emotional reaction, a semblance of reason is necessary to ensure complete response to the mass appeal. The vanity of man is so important a factor in his mental reactions that it must not be overlooked. He can be cajoled by flattery, persuaded by the suggestion that his own intelligence is urging him to a particular action. Observe the street-corner cheapjack in a slum district. He is usually an astute psychologist, even if he is unconscious of it in a scientific sense. By some play of showmanship he gathers around him a crowd at first imbued with idle curiosity. But he knows they have money in their pockets and he intends to transfer some of it into his own. He will start his sales talk, or "spiel," something like this: "Now I appeal to you as business men! You know, as well as me, and better!" and so on. He knows perfectly well that they are not business men; that what he is going to tell them is not what is known by them or by himself, but what he wants them to think. He knows from experience that this kind of "guff" will tickle their vanity, lull their natural instincts for self-preservation into somnolence

and open the door of their responsiveness. What we have to remember is that although mass psychology differs very considerably, in detail and response, from individual psychology, many of the individual factors are incorporated in it and the general source of all action lies in thought modified by environment and example—the inclination to imitation to which all human beings of all ages are susceptible.

CHAPTER V.

SEX PSYCHOLOGY.

WITHOUT subscribing to all of Freud's contentions, it must be admitted that Sex is the strongest and most general of all the motive forces causing psychological reactions. This may be observed in many forms and can be checked by quite ordinary methods. Havelock Ellis's monumental work, "Studies in the Psychology of Sex," is most comprehensive, but its very size and style almost intimidates the average lay reader. One needs to be "educated up to it" to be able to understand, appreciate and assimilate the vast fund of knowledge he has accumulated and set down. We cannot, however, ignore this most vital aspect of our subject and we can simplify the main facts sufficiently to give us an intelligent grasp of it. We can examine it as an instinct, as an emotion, and even, with rather more subtlety, from the rational point of view. We have only to keep our eyes and ears open, to reflect occasionally, to realise how much of our daily life is affected by this force. Much of what we see in the shop windows featuring wearing apparel, cosmetics, hair-dressing, photographs, almost every point of contact, has a link with the sex factor. At the cinema (the "Pictures") the sex factor is stronger than any other and the cinema world has brought the expression, "sex appeal," into our every day vocabulary. The influence of sex becomes apparent in earliest childhood. The infant sucks its thumb—an instance of elementary sex instinct. The little boy "shows off" before the little girl—further exemplification of the sex instinct. And so it goes on until we come to adolescence and the young lovers who will gladly miss a meal rather

than miss a lover's meeting. In the past wars have been brought about through sex, as witness the classical example of the Trojan War, and in our own times we read from day to day of murders being committed through the same influence. Do we need further evidence of the correctness of our assumption? Plenty of other evidence can be given, but I think this is sufficient in itself to be convincing, and I do not want to dull the reader's interest by lengthening the list.

Let us first deal with instinct. All forms of sexual manifestations should logically lead up to the performance of the act which ensures reproduction and continuation of the species; but, in actuality, this does not happen. It may be true, to some extent, of animals of a lower order, but it definitely does not apply to the human race. Animals mate only under certain conditions and at certain seasons of the year. Sexual embraces may take place between human beings at any time and without any consideration of seasons or duration of time. Moreover, "courtship" in the broad sense—endeavour to attract and ensure the companionship and admiration of the opposite sex—does not always end in the physical culmination of procreation. It may not even be consciously directed to that end. A young woman, or a young man, may dress in what they consider their most attractive attire and parade up and down the promenade at the seaside with the very deliberate intention of attracting the favourable notice of members of the opposite sex, but without any thought of performing any physically sexual activities in conjunction with them. Even when the vital act of sexual communion does take place, it certainly is not always with the desire to ensure reproduction and perpetuation of the race, because, in a great many cases, birth-control precautions are taken as a matter of course. It may be that the original impulse of attraction between the sexes was once based upon the desire for reproduction, which is, in a sense, a form of immortality for man. He lives again in his children, as it is said, and the physical delights of the sexual embrace may have originated as

a lure provided by Nature to accomplish her ends. But so far as civilised man of modern times is concerned this theory does not work out. The great difference between animals or backward, primitive races and civilised man is that sexual activities have been carried from the purely physical to the largely psychological sphere. The greatest thrills may be physical, but the preliminary sensations are evoked psychologically. The sexes are first attracted by appearances, by visual perception, or by conversational amenities. Even by reputation. The innate desire for power, mastery; the self-flattering satisfaction of conquest. So that although the characteristic differences between the sexes are physical and the intimacies indulged in lead almost inevitably to physical reactions, the psychological factor is really dominant.

It is very difficult to decide just where the two influences coincide and where they conflict, but it forms an interesting subject for intelligent conjecture. Let us examine some easily acquired evidence and see what we can make of it. Except in cases of abnormality, sexual sensation and sexual gratification can only be evoked between the opposite sexes. Homo-sexuality is an aberration which comes within the scope of psychopathology, and normal psychology is not concerned with it except as a side-issue. The attraction of sex may be considered as an instinct, inasmuch as it is universal and inherent. One does not have to learn in order to experience sexual attraction, although there is much to be learnt with regard to the governing or guiding of the sexual instinct.

In the small child we may regard sex as purely instinctive; but as he grows older and learns more about the subject his reactions develop and his responses become more and more dependent upon psychological stimuli. Medical men are quite familiar with cases of masculine impotence which are of psychological origin and can be remedied by psychological treatment. Certain physical reactions can be brought about by reading highly erotic literature or contemplating erotic pictures, without any physical contact or stimulation. Here we see, clearly,

that the psychological governs the physical. On the other hand we can also find examples where the physical influence outweighs any mental consideration, as when a girl, carried away by her physical urges, allows herself to be seduced and suffers mental agonies afterwards when she reflects upon what has happened to her. I do not here refer to the merely conventional fear that her conduct will result in her becoming pregnant, but the more spiritual feeling that she has done something dreadfully wrong; lost her self-respect and laid herself open to social ostracism or even jeopardised her immortal soul. In a case like this we have very strong evidence that the physical side of her nature has taken precedence over her sense of propriety and prudence. Then there are hereditary tendencies to be considered. A tendency to sexual promiscuity is often inherited and unless checked by a psychological counter-balance will dominate the conduct or behaviour much in the same way as a tendency to drunkenness may be inherited. In some cases the two are combined.

Perhaps the very strength of the sexual force lies in its combination of the physical and the psychological. They are more or less reciprocal and practically inseparable. Congenital idiots have sexual relations and produce children (more's the pity), but if we once allow the red herring of abnormality to draw us from our path we shall have some difficulty in getting back to it again. Having viewed the physical and psychological aspects separately let us now regard them in combination. We can find physical reactions from mental stimuli and vice versa. It is rather like the problem of deciding which came first—the hen or the egg. But in this case it does not really matter which comes first; we want to see how they link up and become fused.

The infant sucking his thumb is a physical case because his mental reactions are incalculable or, possibly, non-existent. The small boy who "shows off" by prancing about and shouting, before the little girls, is more psychological, because there is no definite physical urge or physical reaction from a purely sexual point of view.

When we come to the adolescents and adults we get more concrete examples of combination. First of all we must reckon on sexual attraction, both parties being sexually normal and neither ill-looking, nor tongue-tied. As the initial attraction of personality grows, the sexual significance of the association will increase. The mere thought of kissing or being kissed will cause blushing or flushing. A psychological cause for a physical effect. Thoughts will lead to desires and will be followed by some physical contact, the holding of hands or an arm around a waist. This phase may last for some time, but eventually it will lead to desire for more intimate contacts. A kiss on the cheek will lead to the desire for a kiss on the lips. The physical contact will gradually dull the mental perception until the physical influence, at least temporarily, becomes dominant. We see here a psychological prelude blending with a physical theme—with the psychological tempo gradually falling, while the physical tempo rises, until the almost entirely physical finale is followed by a return to the psychological in a state of contented contemplation.

Emotionally, we find the same sequence. At first the lovers are mutually attracted by a sensation of pleasure in each other's company. The emotional tide rises and we have ". . . the Lover, sighing like furnace with woeful ballad made to his mistress's eyebrow," and subsequently an infatuation which makes parting almost a spiritual agony and reunion a feverish anticipation. In speaking of what is "natural" we are apt to draw comparisons with animals. This is most fallacious, as it is the difference from animals which makes man what he is, and he is no more to be compared with an animal, spiritually, than with a tree or cabbage. It is his capacity for experiencing emotion and his power of reasoning that places him upon so much higher a plane. A dog may show pleasure and wag his tail, a cat may be angry and "swear," with arched back and rising fur; but pleasure and pain are to animals more a matter of sensation than emotion. Many instincts we share with animals, but they cannot share with us our emotions and our reason. Of all

our emotions that which is usually referred to as "love" is the greatest, and while we must not overlook "mother love" and "love of country," it is in the sexual sphere that "love" reaches its highest point. There is, of course, a difference between "love" and "lust," although the latter word is woefully misinterpreted when used in a disparaging sense. In the original Anglo-Saxon, "lust" signified pleasure or longing in an extreme degree and a vital, vigorous sense. We cannot speak of "mother lust" as we speak of "mother love," but we may think of lust as a vigorous, healthy and passionate form of physical love. The difference is really the difference between the physical and the spiritual, but, surely, no normal mind should regard physical love as disgusting or degrading? If so, all our clergymen should remain celibates, like Catholic priests, and our school masters, too.

Which brings us to our third consideration—the rational association of sex. Love is supposed to be irrational, and it is true that extreme passion does often overstep the bounds of reason. The old proverb says: "They love too much who die for love," and newspaper accounts of the crimes passionel show that emotion can so overcome reason that "love murders" are, unfortunately, not uncommon. But I doubt very much if there is any love entirely parted from reason. There is little, if anything, which we do without our reason being directly or indirectly concerned with it. Even many of the little things we do "automatically" are founded on a rational basis. When we stoop or bend our heads to pass through a low doorway the action appears to be "automatic," but what actually happens is that our subconscious thought has observed that the doorway is lower than ourselves and that unless we do stoop we shall knock our heads against it, and, almost instantaneously, we calculate the difference between our own height and that of the doorway and make the necessary allowance for a clear passage. In love affairs the lovers think of each other while apart—there is no physical contact now. They plan and scheme for their next meeting; think of the things they will say to

each other when they meet, how they can add to each other's pleasure. All this necessitates the aid of reason. It is only when in direct physical contact that reason is subdued and emotion and instinct partly replace it. Before the meeting takes place due thought is given to the question of attire, of improvements to the physical appearance, perhaps to the selection of some little gift which shall accompany the greeting of the loved one. Thought and reason must be engaged here. The knowledge, or consideration, of what will make the most suitable appeal and the anticipatory gratification of having satisfactorily solved this problem are all rational. Even the actual love-making itself requires some assistance from reason. If conducted on a purely instinctive or emotional basis, it would be but a very crude affair. As long ago as the ancient Greek Empire, when Ovid wrote his "Ars Amora" ("Art of Love"), it was realised that love-making was an art. And an art cannot be practised without thought and intelligence being employed. Many unhappy marriages have been brought to grief through lack of understanding, or lack of appreciation, of this important fact.

I think we may now conscientiously conclude that although instinct and emotion are integral parts of the sexual cycle, the psychological element is the most vital of all and that the psychological and physical are reciprocal. That is in all normal instances. I have refrained from referring to abnormal instances while attempting to analyse the normal in order to avoid confusion. As I pointed out above, the abnormal was extraneous to our argument and might be regarded as a side issue, but having dealt with one side of the question there is something to be said about the other. Sexual impulses, and their restraint, have a tremendous effect upon the mind. Hence the harmful effects, as shown by Freud, of repressions and inhibitions. So far as sex is an instinct, it will fight against repression. So far as it is an emotion, it will produce emotional repercussions if thwarted. These are the two main causes of sexual aberrations or abnormal manifestations. Some are quite

common and some are very rare. Amongst the most common are homo-sexuality, exhibitionism, transvestism, voyeurism, and pedophilia; rarer cases are found of bestiality, frottage, undineism, fetishism and necrophilia. Homo-sexuality is simply love of the same sex, between two men or two women—in the latter case it is usually called "lesbianism" after the colony of women founded by the Greek poetess Sappho on the island of Lesbos in the Mediterranean. It is not uncommon and may be explained partly by inherent physical peculiarities and partly by the sex hostility which lies dormant in nearly every individual. The practice of homo-sexuality is regarded by the law as a criminal offence if committed by men, although, curiously enough, the law ignores similar transgressions by women. Homo-sexuality is not confined to the human race, but is common among animals, so it cannot be regarded as a purely psychological phenomenon, but in the case of human beings it has considerable psychological significance and can be dealt with by psychopathological experts. At one time viciously punished in the courts, it has come to be regarded more and more as a matter of psychopathology, and instead of receiving sentences of long imprisonment or corporal punishment, the victims, as they may be considered, frequently receive sympathetic treatment by medical men. Exhibitionism is the manifestation of an uncontrolled desire to "show off"—in this case in a sexual sense, public exhibition of the sexual organs taking the place of normal sexual gratification. This is also a criminal act sometimes dealt with as a psychological disease and treated accordingly. In a mild form it merely consists of trying to attract notice by unconventional means and exaggerated desire to be admired or noticed. The wearing of conspicuous clothes or noisy behaviour is a form of exhibitionism which is comparatively harmless and scarcely needs special treatment. Transvestism, or "cross dressing," comes from the subconscious desire to belong to the opposite sex. Women now-a-days are so frequently seen in pseudo-male attire that in their case it can scarcely be regarded as an

abnormality; but in men it expresses itself in " dressing-up " in women's clothes. It is distinct from exhibitionism inasmuch as it is often done in complete secrecy, and men have been known to wear complete sets of feminine lingerie beneath their ordinary clothing. In all other respects such men may be quite normal and prove affectionate husbands and fathers. Voyeurism is the substitution of visual for physical gratification of sexual desires. It may be interpreted as "Peeping Tomism," or a form of inverted exhibitionism. A sexual thrill is obtained vicariously by watching lovers embrace, two persons engaged in performing the sexual act, or even observing a woman undress in her bedroom. It may, in the first instance, be caused by sexual repression or lack of opportunity for normal gratification. Pedophilia is allied to homo-sexuality, but is confined to sexual love for boys and youths, rather than for adults. Legally, it is regarded as on a par with homo-sexuality, with the additional seriousness of the corruption of a young mind by an older one. All these aberrations are relatively common, considered as aberrations; there are others which are rare by comparison. Bestiality is, legally, the commission of sexual intercourse with animals. It is a serious offence and symptomatic of a diseased brain or mental deficiency. By its nature it is seldom met with, except in country districts, and is probably rarer to-day than in past periods when general education and hygiene were more or less ignored. Frottage is another form of substitution, in which sexual gratification is obtained by the handling of material. The stroking of plush or velvet or soft leathers takes the place of fondling a lover of the opposite sex. Undineism is the sexual fascination of water. The watching of falling or running water, the sensation derived from the contact of the body, or parts of it, with water in motion and interest in the urination of the opposite sex, all possess, for some individuals, a sexual significance which may be accompanied by normal sexual feelings or may entirely replace them. Fetichism is a passion for articles used by an absent loved one. A shoe, a stocking, or a

handkerchief will be cherished and fondled with the same physical and psychological reactions as the lover in person. Necrophilia refers to sexual intercourse with a corpse, of which comparatively few cases are authentically recorded.

Before leaving this subject, it may, perhaps, make it easier to understand some of these psychological peculiarities of sex if I explain that man and woman are not only complementary to each other, but physiologically alike. It is not generally known that each sex has its exact counterpart in the other. The sexual organs, both external and internal, are precisely similar, though not identical. There is nothing a man has which a woman, in modified form, has not, and vice-versa. Sex may be determined by the chromosomes which are fused on conception, but in the very early stages of the embryo there is very little distinction between the sexes. The development of the difference is considerable and rapid at a later stage, but even at birth and during the whole of life each sex has its counterpart in the other. This no doubt accounts for hermaphroditism (combination of the two sexes in one individual) and for some of the peculiar psychological phenomena we have observed. We read of people "changing" their sex, in this and other countries, and not so very many years ago a well-known Swedish painter was voluntarily transformed from a man into a woman. It began by his wearing feminine apparel at a fancy-dress dance for artists, and he was so successful in his impersonation that friends of both sexes begged him to sit for them as a feminine model. The pleasure of wearing the clothes of a woman gradually drew him to wish he was a woman in reality, and eventually he was examined by experts and informed that he could become a woman if he wished. Certain operations were performed and he became so indisputably a real woman that the King of Sweden granted a special dispensation enabling him to divorce his wife (of whom he was very fond), have his name removed from all official records and re-entered as a woman with a feminine name. All would have been well had he been content to let things

remain as they were, but his ambition, or mania, as you please, led him to be "married" again, this time, of course, to a man. The marriage proved quite satisfactory until he wished to become a mother. Further operations were carried out to make this possible, and as a result of them he died. It was a very sad case as he was a talented artist, well liked, and dearly loved by his wife, who sacrificed her own feelings in order that he should be made happy. This is not fiction, but fact, and readers who are sceptical can read the complete record in "Man Into Woman," which gives a complete record and opportunity of official confirmation. Sadism and Masochism are also symptoms of sexual aberration. Sadism, named after the Marquis de Slade, who contended that cruelty was a form of sexualism, refers to minor or major cruelties connected with sexual passions or symptomatic of them. Sometimes evinced as a form of substitution for sexual satisfaction and sometimes included as an accessory. Mild forms may be found in the gentle biting of the lips when kissing or "nibbling" the lobe of an ear and other simple forms of "sex-play." Masochism—so called from the theories of Count Leopold von Sacher-Masoch, an Austrian novelist and philosopher—is inverted sadism. It describes the pleasure derived from suffering cruelty and abuse at the hands of loved ones. In some degree or another it is quite common, although frequently disguised, and need not be regarded as an actual abnormality unless it exceeds certain limits. It may sound incredible to the average individual, but many cases have been reliably recorded where a wife has "enjoyed" being knocked about by her husband, and a case was discussed in the public courts in which sworn evidence was given to the effect that a man derived great delight by having pins stuck into his leg by his mistress.

Such is our brief survey of psychology as it concerns sex—or perhaps, we should say, as sex affects psychology—and while by no means exhaustive, it covers, I think, the essential points to be considered.

CHAPTER VI.

PARENTAL AND FILIAL PSYCHOLOGY.

THE psychology of Parent and Child is closely linked with sex psychology. Which is only natural when we consider that the child would not exist at all but for the sexual passion and activities of the parents. To the parents there must always be a special psychological reaction, since their children are flesh of their flesh and bone of their bone. Curiously enough, hereditary tendencies are inclined to reproduce the physical and mental characteristics of the previous generation, rather than the immediate one. It is generally considered the polite thing to say that a baby (which really looks like all other babies during its early stages) looks exactly like its mother or father as the case may be. But as soon as the baby develops into a child and the child into an adult, it is far more often found to resemble its grandparents or even great-grandparents. The sex factor is not necessarily, or usually, realised by either parent or child, but scientific investigators have established this link beyond all doubt. It is known that the mother derives a definitely sexual sensation from suckling her baby. The breasts form part of the erogenous zones particularly susceptible to sexual reactions. So far as infantile psychology can go, it has been proved that the child also derives a form of sexual satisfaction from sucking—hence the sucking of the thumb, which is not a hunger sign, because it frequently occurs immediately after breast or bottle feeding. One of the principal planks in Freud's platform is the "Aedipus Complex," or sexual leaning of the child towards the parent. According to Freud, and his contention is widely accepted by scientific men, the child is jealous of the

father because he regards him as a rival for the sexual love of the mother. It may frequently be noticed that, so far as favouritism may exist in large families, the sons cleave to the mother and the daughters to the father. The reader may know of instances exactly reversing this order, but I would remind him of the axiom mentioned in my Introduction: "Never Argue from the Particular to the General," or vice versa. The statement I have made does not represent my personal view, but the result of careful and scientific investigation.

There is another aspect of the parental feeling towards the child. That is what may be called the "possessive" aspect. Apart from any natural affection, the father wants to see his son (or the mother her daughter) admired and respected because he (or she) can "bask in the reflected glory" of the child's attainments in this respect. This accounts, to some extent, for parental anger when a child fails in an examination or is in disgrace through some petty childish escapade. The mother, in particular, wishes to see her children well-dressed and attractive in appearance (just a little better, if possible, than her neighbour's children) in order to do *her* credit. It is really a form of vicarious pride. There is also the subconscious thought of immortality—"The father lives on in the child"—or the feeling that the Name of the family will be carried on in honour and prosperity. It is understood, of course, that few parents are really aware of these feelings; or, at any rate, they do not analyse their feelings and record them. But the professional psychologist has ways and means of obtaining the data he requires upon which to base his calculations. This "possessive" feeling is only one aspect of parental psychology and will vary in degree between one family and another. If the parents are selfish, in the sense that they only worry about their own personal interests as they see them, they will be less likely to chide their children for misdeeds. Indeed, some parents are so "happy go lucky" that they scarcely concern themselves with their children's behaviour unless it directly conflicts with their own comfort or pleasure. "It

is perhaps a pity that parents cannot undergo a special course of training in the management and understanding of their children. It might be better for them and better for their children. A. S. Neill, who wrote the "Dominie" books until he had made enough money to found a school of his own run on his own lines, once said : " Problem children? There are no problem children—only problem parents!" In some cases the pendulum of indifference has swung over to the other extreme, and we find parents "coddling" their children or over-valuing the psychological features of their children's training. Madame Montessori did invaluable work as a pioneer in the development of the character and intelligence of children, but she has been followed by well-meaning, but less discreet, disciples who are bound more by the letter than the spirit of her teachings. It is all very well to allow a child a certain amount of licence in order to give freedom for the development of his personality, but we all have to submit to discipline once we are launched upon the stormy seas of Life (with a capital "L") and complete lack of it during childhood is a handicap rather than a help.

From Chapter I we gained a general idea of how the immature mind is gradually developed, and it will be realised that the subconscious influence of the parents is of the greatest importance in this respect. The subconscious influence is, on the whole, greater than that of the conscious efforts to influence, because of the unrealised jealousy we have referred to on the part of the child and its counter-part in the parent. The parent's jealousy is rather different in character, but it exists nevertheless. The father has been the most important person in the house, we will say, until the first baby arrives. Mixed with his pride at having produced, or helped to produce, this marvel—a human life—is a blow to his self-esteem when he finds he must accept merely a secondary position in the domestic scheme. The nurse will usually make it quite clear to him that the mother is the first consideration in her thoughts and activities. The needs and desires of the father have to be subordinated to this greater need.

Even the child will take precedence. This is merely a temporary phase, but when the nurse has departed the mother will give the greater part of her time and attention to the child. The father will not only be, to some extent, neglected, but demands will be made upon his energies and upon his purse on the child's behalf. Should he demur, which is most unlikely, he will be withered with scorn and regarded as unnatural and supremely selfish. Fortunately his pride, or conceit, at having become a father will largely offset this loss of his prestige and, lest these remarks may be taken as an inducement to "Race Suicide," let me hasten to add that there are many compensations to be enjoyed by both parents upon the advent of parenthood. But it will have some effect upon the mental attitude of the father. Indeed, it affects the mother as well if, as is quite usual, the pendulum swings in the other direction at a later period when the mother, having passed through the initial stages of a novel experience, finds that the father is paying more attention to the child than to herself. If and when this parental jealousy atrophies with the passage of time, there will still be the jealousy of the child to consider. This may continue in a latent form until adolescence or later. It may be expressed by ill-temper, disobedience or aggressiveness, and, if it is not understood, give a totally false impression of the child's real character.

Passing from the subconscious influences to the conscious efforts of the parents, we shall find further dangers of antagonism in the inclination of the parents to exhibit an air of superiority ("Mother knows best!" or "Listen to your Father!") and the child's inability to reason on the same plane as an adult with years of experience. Few children develop a sense of logic at an early age, although they acquire a sort of "false logic," which seems quite convincing to their own immature minds. There is a story of an Irishman accused of murder who called as witness for his defence a friend who was ready to prove that "he did not see him do it!" This is rather the sort of logic which a child conceives as convincing. Until a child

reaches a later stage of development in intelligence, it learns far easier by being shown than by being told. That is why I have said that the subconscious influence of the parents is so important. If a child cannot reason like an adult, its intuition is often very keen and it can "sense" things in an almost uncanny way. It follows that it will be more influenced by what it feels about its parents than by what its parents say. It will sense any tension between the mother and father where disagreement is tacit rather than expressed and begin to imitate at a very early age. At first it learns all it knows by imitation. You have heard the story of the British sailor who visited a French port and on his return home told his astounded listeners that even the smallest children there could "talk in French." This facility for imitation may be for good or evil. It behoves all parents to be very circumspect in their conversation, always remembering that "There's a chiel amang ye takin' notes!" Even if they are only mental ones.

The principal emotions of a child are fear, love and respect. Perhaps it may seem strange that I should put fear in the forefront, but it is characteristic of human beings to fear the unknown; and to a child there is so much that is unknown. If a child becomes obsessed with a particular fear, it is rather a serious matter, as it may become rooted in the subconscious and cause a great deal of trouble in after life. It is often such cases that need the assistance of a psycho-analyst to "cast out the devils" of phobias and obsessions. The mind is, as we have said before, a most complicated and delicate machine, and it is doubly delicate in immaturity. Love is largely a response to kindness and solicitude. The infant learns to regard his mother as a means of sustenance, of comfort and security. At the earliest age that is all he is consciously interested in. As he grows older he learns that there are amenities of greater scope and variety. He runs to his mother for succour when he is hurt or has hurt himself. She interests him with her conversation, her telling of tales or reading. He begins to rely upon her

for far more than just the necessities of life. This feeling may be shared with the father, but it is often mixed with a suggestion of fear, since it usually falls to the father to reprimand and punish. Love and fear are more or less instinctive emotions, but respect is a psychological or mental reaction in which reason is involved. It is possible to fear and respect, in the sense that the rightness of a person or a policy may be appreciated, and at the same time the consequences of failing to act in accord may induce fear of the consequences. In the case of a child fear may be gradually transmuted into respect. As the mind develops and becomes more and more "rational," reason shows that there need be no cause for fear, because there need be no punishment, except for the child's own wilful transgressions. As reason takes a greater part in the mental reactions, it will be seen that fear can be dispensed with and respect put in its place. In fact the wider knowledge and experience of the parent, once it is properly appreciated, will give rise to a new sense of pride, and the child will boast of its father. Its sense of values will be a little ill-balanced at first. One child may boast, "My father's a carpenter—he can make things," which another will immediately cap by claiming, "My father's a policeman—he wears a uniform and a helmet!" If he feels a particularly strong urge to assert his superiority, he may add, "And he could lock your father up!" At a much later stage this pride may take the form of an artificial inversion, a kind of "false humility." Upon hearing his father highly spoken of he may remark rather nonchalantly: "Oh, he's not a bad old stick—in his way!" Some of this assertiveness may be put down to the "urge of the ego," the desire of the child to establish mastery over the others, but a good deal of it may be attributed to genuine pride and respect.

This sense of pride and respect is not an instinctive or inherent quality. On the contrary, it has, in the early stages, to overcome the natural jealousy and hostility which is characteristic of the ego, or self. It grows from

the developing powers of reason, added to training and tradition. The respect for age and "filial piety" is much stronger among Orientals than among Occidentals. It teaches its acme in China, where "ancestor worship" is a practical part of the national religion. Whatever his age or position, the Chinese son is always humble before his father and subservient to the latter's wishes, and next to the father comes the mother. It is much the same in India, and, indeed, all countries "East of Suez." What applies to the son applies even more to the daughter, since, in the East, the female is always relegated to a plane lower than that of the male. In his morning prayer the Jewish boy thanks God for having made him a man; the Jewish girl thanks Him for having made her "according to His will." A distinction with a difference.

The "love of approbation," strong in all human beings, is particularly exemplified in children and is one of the most powerful influences in control and training. One phase of it is noticeable in the improved behaviour of most children when strangers or visitors are present. It is desired to "make a good impression" upon those who are not already familiar with them. Their faults and virtues are probably well known to their own parents and brothers and sisters, but on virgin ground they are anxious to sow good seed. It may be, too, that it requires a less sustained effort to be very good while the visit lasts, but it would become tedious and a tax on the powers of self-restraint to keep it up all the time. There is not space here to examine all the facts of child psychology in detail, but a general outline of the reciprocal reactions between parent and child may be gathered from the points I have made and the examples I have given, and it should be remembered that as "blood is thicker than water," the psychological relations between them will always be closer and deeper than where the blood-tie is lacking.

CHAPTER VII.

OUR TWO SELVES.

ACH of us possesses a "dual personality." I do not mean this in the "Jekyll and Hyde" sense—the good side and the bad side. I mean that we have two complete "selves," the self as we conceive ourselves to be, and the self which is "ourselves as others see us." Our own conception of our self will depend very much upon what we want to be and what we do not want to be and according to the strength of our conceit and the condition of our health. When we are normal and in good spirits we shall find the characteristics we admire, but if we are run-down or depressed we are prone to exaggerate our faults and our weaknesses. Even our mirror will not tell us the truth—because we will not let it. We can decide whether we are short or tall, thin or fat, by comparison with our fellows, but in a general way we cannot truly evaluate details of our appearance. It is this lack of appreciation of true values which makes many people choose their clothes with such apparent ill-taste. A short, fat man may choose a checked material (which makes him look fatter), or a tall, thin man may choose a striped material (which makes him look thinner). The dull man strives to be a "wag," and the timid, morally irreproachable man endeavours to give the impression of being a "dog." This is partly due to a sense of inferiority, what Freudians would call an "inferiority complex," but it is also due to the fact that he would like to be of the type in question and makes pathetic efforts to prove that he really is so. We all of us build up in our minds the kind of person we want to be and

our conviction as to how near we come to that ideal is decided by our elation or depression.

Imagination can be so powerful that for the individual and for the time being it transcends reality. Look at those little children playing Red Indians. To us they appear amusing and rather ridiculous. The "buckskins" of cheap flannelette which mother has made for them bear, in our minds, very little resemblance to the real thing. Every detail of their dress and their equipment is wrong and they have not even coloured their skins. Chubby little pink and white faces as little like ferocious Apaches or Sioux as they could well be. And yet to themselves they appear absolutely indistinguishable from the characters they represent. Or it may be that they are cruel pirates, ready to cut throats or force those in their power to walk the plank with short shrift. But let them see someone ill-treat a kitten or a puppy and they are up in arms at once. The same process goes on during various stages of life. The schoolboy, the youth, the man in middle-age, and, finally, the old man, who, in his reminiscences, pictures himself as having done all the things which would stamp him as the kind of man he wanted to be. I think I should qualify this by noting that at different ages we change our minds very considerably as to what we wish we were. The small boy who longs to be an engine driver or a 'bus conductor, will have a different goal in view as he approaches his majority. No one retains the same ideal throughout life except in a very general way. A curious thing about this, more or less, imaginary self is that it is usually an inverted conception of our real self. W. E. Henley was a bed-ridden invalid when he wrote "Invictus" ("I am master of my fate and captain of my soul!"). Robert Louis Stevenson was compelled by ill-health to lead a very careful life, and died, a comparatively young man, of consumption. Yet he lived the adventurous life he craved, vicariously, in his novels, which ranged from the romantic to the melodramatic. Self analysis (which has nothing whatever to do with psycho-analysis) is seldom

attempted by any but the introspective, and very rarely indeed does it reach any considerable degree of accuracy. We may occasionally get a glimpse of this difference between our two selves, as a brief breeze dissipates a light fog, and it is worth while to take note of what we see in these illuminated intervals. We may realise, at such times, that some of our ideas about ourselves are quite foolish and make a valiant attempt to remodel them. The more we are able to differentiate between the real and the imaginary, the better we shall be able to adapt ourselves to reality, and this adaptation is essential to our health and happiness. There is no harm in merging our identity, as we often do, with the hero of the book we are reading or the play we are enjoying. That is one way of getting the best out of a book or play. To delude ourselves in our daily routine, however, may be definitely disadvantageous to our progress.

Our other personality, "oursel's as ithers see us," will also vary according to the mental imagery of those who are judging us. To the lover the beloved possesses all the attributes which he considers are desirable. To the mother, the ugliest baby is beautiful. "The King can do no wrong" in the eyes of the fanatical Royalists. We see here a similar process to that which is followed in each individual's estimate of himself. The person judging us is just as prejudiced in his way as we are in ours. His own ideals, his experience and the particular condition of his health all have some say in his summing up. He will look for those things in us which he thinks he ought to find, and we are always more likely to find the things we look for than the things we least expect.

One thing we must always remember. We must never allow our emotions to take precedence over our reason when attempting to form a judgment. Extremes of pity or anger may preclude a proper realisation of the facts and so influence our conclusions in an entirely erroneous direction. In history, as in fiction, we find many instances where such wrongly formed judgements have brought unhappiness or even disaster. In history we read the

stories of Roman Emperors who wrecked their own lives and caused irreparable harm to their country, and in fiction we meet characters like "Madame Bovary," who completely lost touch with real life while following the "will-o'-the-wisp" of an imaginary existence. The French, who, as a nation, have a keen understanding of human nature, invented the phrase, "malade imaginaire" to describe those people who, through self-pity carried to a psychopathological degree, induce themselves to become confirmed invalids, while, physiologically, they are as sound as the proverbial bell. Some philosophers even go to the extreme of claiming that "all is illusion"; that everything exists only in our imagination; but this is a theory that is much too involved to discuss here. We can, however, easily prove what I have said regarding "dual personality" by careful observation and reflection. We shall probably find it easier to recognise in others than in ourselves, but if we can see it in others our sense of logic should enable us to realise that it exists in ourselves as well. Otherwise we should have to regard ourselves as unique and completely apart from the rest of our fellow men.

Intelligence and resolve will enable us to check some of our preconceived ideas about ourselves, and this may prove to our advantage, as we shall then be able to eliminate some of our characteristic weaknesses and to develop and strengthen our real character. I have mentioned Sandow and Annette Kellerman in a previous chapter. Both were physically handicapped in childhood and early youth. Sandow was practically an invalid and expected to "run into a decline." His desire to be strong and healthy was so powerful that the whole of his will-power was concentrated upon effecting a complete change in his physical make-up. By diet and exercise he made himself stronger and stronger until he was able to challenge "Samson," then the world's most famous "Strong Man," and defeat him in various trials of strength, so that he (Sandow) became the acknowledged champion of the world. Annette Kellerman was practi-

ally a cripple during her early childhood. Her father believed her condition could be improved by her learning to swim, and gave all his energies to training her. With swimming and other exercises she not only "improved" out of all knowledge, but she became lady swimming champion of Australia and accepted as "The Modern Venus" of the world. In each of these cases the result was achieved by intelligence, linked with determination. What can be done on the physical plane can be done on the psychological plane, too. Courses of memory-training have proved very successful in providing increased self-confidence and mental stability and have actually strengthened character and made it possible for the real self to approximate to the ideal self. Such is the power of the mind if properly harnessed and directed.

CHAPTER VIII.

BUSINESS PSYCHOLOGY.

BUSINESS is as much a matter of psychology as it is of mechanics or mathematics. The possession of machinery and the ability to keep books will not make a business successful. Indeed, some of the most successful men of business have very little understanding of mechanics and would make very poor mathematicians. Actually, they need only the power to grasp intelligently the elementary principles of these sciences, but they must possess a flair for appreciating the minds of their fellow men and the knowledge of how to induce the mental reactions they desire. This is psychology. Some hard-headed business men may reply to this, "Rubbish! I call it common sense!" Actually it is their appreciation of psychology, partly acquired and partly intuitive, and their power of applying it to what they regard as practical purposes which makes them "successful business men." The striking of a bargain, the control of employees and the sale of goods all depend upon applied psychology.

The manufacturer has to rely upon the advice and explanations of skilled technicians in his selection of machinery; his power consists in his ability to select the right advisers—a psychological problem. The actual work is done by skilled or semi-skilled operatives; to select them and to obtain the best results from them is another psychological problem. To obtain his raw materials he must negotiate with other men, and here, again, he must make use of applied psychology to secure favourable terms and conditions. It does not end even here. The most important task of all is to dispose of the goods profitably when they are made, and this necessitates appreciation of

the psychology of his customers or potential customers. The policy of his business, the style and quality of his goods and his methods of marketing are all psychological questions. Unless he is manufacturing heavy machinery or staples, the question of appearance, taste or smell will be important factors in his sales policy. Suitable containers and packages may have more influence upon sales than their actual contents. In the case of foodstuffs, beverages and cosmetics, this influence is very pronounced. A simple cereal can be presented in such a manner that appetite is aroused and anticipatory enjoyment ensured; lanoline, the natural oil extracted from sheep wool during the preliminary cleaning processes, can be so coloured and scented that, put up in really artistic and attractive containers, it will sell readily at a high price. Of course, it will need an impressive name—such as "Venusia, the Cream which makes your skin young again," or something like that—and a cleverly conceived advertising scheme. This question of advertising, whether on a large scale or on a small scale, is vital to the successful marketing of the goods. Emerson said, in one of his "Essays," that the man who made the best mousetraps would have a beaten path to his door, even if he lived in the midst of a forest. I do not think such a manufacturer would be very successful to-day in competition with rivals who advertised cleverly and on a big scale. Advertising is a highly technical process in itself. It is a mixture of science and art. The fundamental principles are scientific and the actual execution is an art. A number of technicians are required. The copy-writer, who, once the policy has been settled, writes the actual verbal appeal. He must possess an extensive vocabulary and the gift of crystallising into a few words the appeal which is to persuade the customer. The ordinary writer is paid in proportion to the number of words he writes; the copy-writer has to pay for the space his words occupy, or, at least, his employer does. A very powerful incentive to condensation and crystallisation. The artist has to illustrate the theme of the advertisement in such a manner as to catch

the eye of the reader and give support to the verbal message. The "lay-out" man has to specialise in the "arrangement" of the advertisement so that it will be conspicuous, easily read and reflect the character of the goods or the "House" advertised. He must have an expert knowledge of type-faces and just what can be done with them. The layman may say, "Miss Jones doesn't care whether an advertisement is set in Goudy or old-fashioned Roman—she wouldn't know the difference." That is perfectly true, but the style of an advertisement will induce in Miss Jones the impression that the "House" is a very high-class concern—or exactly the reverse. One type-setting will impel notice, while another is passed over. In a big, modern advertising agency many subsidiary, or auxiliary, technicians are needed—the market-research expert, the "visualiser," the space-buyer, the statistician, the "contact-man," who "deals with the account." And each of these men must have some practical, working knowledge of psychology. The professional psychologist, as such, is concerned with study and laboratory experiments. His main interest lies in how the mind works and why; it is not his business to apply this knowledge to practical purposes. In business psychology is of little value unless it assists in producing results which can be measured in Pounds, Shillings and Pence. How does psychology apply to the writing of advertisement "copy"? In the first place the policy to be adopted is decided. Whether the sales campaign shall be based on quality or price, which particular class of community offers the best field for operations. Is the potential customer to be a Rolls Royce owner or a Ford owner? Is he (or she) to be found in the ranks of Society or amongst the working-class? Then the group psychology has to be explored in order that the "copy" may be based upon sound psychological premises. In wider appeals the fundamentals of psychology must be taken into consideration. Suppose we wish to market a gramophone of medium price and suitable for nearly all classes. We shall not obtain our fullest response if we emphasise

mechanical details, such as a triple-expansion spring, a gyroscopic governor and a helical or worm-gear drive. The ordinary person will not be excited into a desire to acquire the gramophone by such technical information. He will respond far more readily to a mental picture of hours of real enjoyment, sitting in an armchair in his slippers, listening to the best music the world can produce, or selecting at will the particular kind of music which he likes best. His sense of hospitality and domestic pride will be appealed to when he is shown how easy it will be to entertain his guests, that if dancing is desired no one will be penalised by having to forego participation through being needed to play the piano; and his sense of snobbishness will be titillated by knowing that "all the best people" own one of these machines as a matter of course. If it is a "quack medicine" we are trying to sell we must bear in mind that a large proportion of our potential customers will be suffering from "malade imaginaire," or the common complaints caused through unsuitable dieting and irregular habits. Constipation, indigestion, acidosis and general nervous debility offer rich gifts to the patent-medicine vendor. The great motive force here will be "Fear." The belief that their minor indisposition may turn into something more serious unless it is "taken in time," a picture of the miseries which may be caused by neglect, needs only to be completed by an atmosphere of sympathy and solicitude and the assurance that the product can be obtained "from any chemist." This is an old and tried formula—it never fails.

It might prove tedious if I were to describe the many further examples which occur to me as I write. I think the two given will be sufficient to illustrate my point. To be just to advertisers and the advertising profession, however, I should make it clear that advertising may be helpful and beneficial by educating the public and imparting the information necessary for the acquisition of many things desirable in themselves. If we try to form a conception of the origin and development of advertising, we can visualise it somewhat like this: John Jones makes

boots. When people have been recommended to him by his regular customers they sometimes experience difficulty in finding and identifying his workshop, so he paints a sign with "JONES" in big letters, and hangs it above his door. Then it occurs to him that others besides those seeking him may be interested to know of his business, so he expands his messages to "Jones—Makes Boots." Finding that this does, in fact, bring him more business, he thinks of an improvement and causes it to read "Jones—Makes Good Boots." Finally, to attract still more custom and make sure that the word "Good" does not frighten away those with small purses, he adds the word "Cheap," and rewrites the whole sign with, this time, a deliberate attempt at "lay-out." Thus we get:-

" JONES
Makes Good Boots
CHEAP."

Various media are employed in a modern advertising campaign. In addition to the Press advertisements, the preparation of which we have touched on, there are Posters, Showcards, Signs, Form Letters, Broadsheets, Booklets, Handbills and "Envelope Stuffers." The latter are small slips bearing an advertisement (usually of some special line) which may be enclosed with letters, invoices, advices, etc. In considering pictorial designs, there is a great deal of difference between that required for a poster and that for a showcard or booklet cover. The poster will appear upon a hoarding, where no one will stop to examine it carefully. It must be designed on broad, flat lines, with few, but striking, features—so that "he who runs may read." A little more detail may be permitted in a showcard which will appear in a shop, and still more in a booklet cover, which will probably have been asked for and will be examined in the hand of the reader, very probably in the comfort of his own armchair. Form letters are usually issued in a series of three or four, and it is generally found that the "follow ups" are more productive than the initial letters, the message having had more time to "sink in" and the

potential customer having gradually been educated to the idea of purchase.

In recent years photography has been progressively employed in advertising, and some very clever results have been achieved by lighting effects and original posing of both figures and goods. It used to be said that "the camera cannot lie," but a clever modern photographer can certainly subordinate his camera to his will and his imagination, and, by the skilful manipulation of "photomontage" (super-imposing one or more photographs on another), produce results which are far from being absolute in their truthfulness. But whatever the medium used it must be supported upon a sound psychological foundation, based upon a proper knowledge and understanding of the mental reactions to the stimuli provided.

The retailer has also his psychological problems. The character of his shop-front, the style of his facia and the interior decoration all require the same careful consideration. I know of one multiple-shop firm who definitely improved their connection by removing counters from their branches and replacing them by tables at which the branch manageresses were seated. This one detail gave an effect of intimacy and sincerity which appealed strongly to the lady customers, who formed four-fifths of the company's connections. The window-dressing for one class of customer will be entirely different from that for another class—varying from the single article alone in one window to the closely-packed window, giving the impression of a warehouse rather than a shop, but often effective in suggesting cheapness and comprehensiveness. The retailer, coming in personal contact with his customers, will be able to call his own personality to his aid in making sales and building up goodwill; but here again he must possess a sense of psychology, intuitive or cultivated, to calculate his customers' reactions. He may, if he is intelligent and ambitious, train his assistants to express that same personality when dealing with customers. Large companies owning a number of retail shops often have schools for the special training of their assistants, and, in

these, elementary psychology, as applied to their business, is taught. Courtesy and attentiveness should hardly need teaching to an intelligent shop-assistant, but the adaptation of psychological principles to sales strategy and tactics will prove of great value to them.

"Sales Psychology" has been discussed so often and has become so involved with jargon and charlatanism that I hesitate to mention it here. But it is, in a broad sense, of very great importance to all of us all through our lives, since practically all our efforts to persuade and attain success in any of our undertakings are based upon the mental processes known commercially as "Sales Psychology." The aim of the diplomat, the salesman, the young man who proposes marriage, is the same in every case: it is to ensure a favourable response to his endeavours to persuade. Sometimes mere doggedness and repetition will wear down opposition and secure the desired result, but more often subtlety and agreeability win the day. If a customer feels that the salesman is just trying to make a sale, he immediately builds up a barrier of self-protection, what is called in the jargon of so-called sales psychologists, "consumer resistance." To be successful it is essential to "read the mind" of the other party; to see how the proposal put forward will appear to the other party; to "see the customer's point of view" and to anticipate any objections likely to be raised. To illustrate the negative side of sales psychology let me refer to another old story—just because it fits into this consideration very appositely. A local ironmonger who was one of the leading tradesmen in a small country town was so successful financially that he was able to send his son to a University. He studied with great interest various business magazines, and when his son graduated decided to take him into the business as a partner. Naturally this did not appeal to the young man at all, but it was either that or he must get out in the world and fend for himself—a still less attractive idea. With his head full of "sales schemes" and the expansion of his business, the father forced his son to go out and canvass for orders. Most reluctantly, the young

man called on old Dr. Sanders. "Well, well, Harry!" said the doctor. "To what do we owe the pleasure of this visit?" "Look here, doctor," said Harry in a rather sepulchral voice, "you don't want any hammers or any nails, do you?" "Why—er—no. I don't think we do." "Nor any lawn-mowers or garden rollers?" Harry continued. "No, no! Certainly not. What made you think we did?" "I didn't think so," said Harry. "In fact I told father you didn't, but he would have me come and ask you!"

We can often learn how to do a thing by seeing just how it should *not* be done, and I think this little story illustrates the antithesis of successful sales psychology very convincingly. It is similar to the old saying, "Never cry stinking fish," but rather more subtle.

A salesman is rarely very successful unless he has already "sold" the merits of his goods to himself. It is impossible to be really convincing about something in which you do not believe. One might almost say the salesman's first task is to convince himself. Even an actor must "get into the skin" of the character he is portraying if he is to give a really good performance. As an instance of "artistic sincerity," let me again refer to Robert Louis Stevenson. When dictating "The Master of Ballantrae" to his step-daughter, Isobel Strong, on one occasion, he suddenly rushed out of the room to the nearest mirror and was bitterly disappointed to behold himself instead of the saturnine, clean-shaven countenance of the "Master." He had so thoroughly lost himself in the character he was describing that he really felt, for the moment, that he *was* the "Master." It is this temporary sinking of self that marks the artist and the perfect salesman is, or should be, an artist in this sense. Sincerity is essential to salesmanship in its higher sense (I am not referring to pedlars or "order takers"), and it is no more good business than good ethics to try and sell binoculars to a blind man or a case of wine to a teetotaller.

Returning to the question of "salesmanship" as a feature of our regular life, we should remember that

exactly the same principles apply no matter what we have to "sell," as those used by an able and experienced commercial traveller. We must sum up our "prospect," consider his likes and dislikes, his ambitions and the sort of life which has made him what he is. We must connect these personal equations with the general mental impulses of ordinary humanity, and we must adapt our arguments and our manner to harmonise with the conclusions we have reached. We must believe that what we advocate is true and good. We can never be convincing with our tongue in our cheek; we can never succeed in persuading if we have nothing but our own point of view in mind. This applies to all our relations with those with whom we come in contact, in business, socially, in the case of our personal friends and family. We may begin by reasoning out these things consciously, even with some effort, but in time the process will become automatic and experience will correct our mistakes and pave the way to further and better understanding. The living of our life is the "business" of all of us, whatever our calling may be, and in this respect we must all be students of "Business Psychology." Upon the intelligent and successful practice of it our happiness and our achievements will rest.

CHAPTER IX.

POLITICAL PSYCHOLOGY.

I T has been customary to say that "Every country gets the Government it deserves," but it would be truer (and fairer) to say that the government of a country depends upon the psychology of the people and the skill of the professional politicians who manipulate it. If the electors, in a Democratic country, have insufficient opportunities of education to develop their intelligence and are spoon-fed with ideas by a subsidised and commercialised Press, it is hardly fair to say that, virtually, they "deserve all they get." If this were true, the serfs of olden times and the French peasants of pre-Revolution days deserved to live under conditions often far worse than those enjoyed by their ruler's animals. Their cattle, horses and dogs were always well-fed and suitably housed, which could not be said of the peasants. The average man concerns himself very little with politics, his business and domestic affairs affect him far more intimately, and as he, rather erroneously, thinks more vitally, But the question of how a man shall be governed is surely a matter of very great importance, since it will affect his business and domestic affairs and, indeed, the whole of his life. It is popular at the moment to consider politics as consisting of two opposed systems—Democratic and Totalitarian government—but there are many variations of democracy and all totalitarian systems are not identical. It is probable that the suitability of the system adopted depends upon geography, as the situation, climate, natural resources and national psychology (which we shall consider in our next chapter) all have a bearing upon the

system of government of any individual country. If the people do not wish to think for themselves and regard the government of their country (which really means themselves) as quite a thing apart, it may be that a Totalitarian form of government is the best for them, providing, of course, that the men in power are both worthy and able. In fact, the ideal government has been considered to be a "Benevolent Despotism." A dictatorship is usually established either by a general election, or, more often, by a sudden exploitation of force known as a *coup d'état*. Once a dictatorship is established it can usually only be abolished by a revolution involving civil war and much bloodshed. To make our psychological deductions satisfactorily, we must first be clear as to how a Government is formed. In all democratic countries the Government is elected by the people. Just exactly what does this mean? It means that in various areas all over the country the people living in each area choose an individual to represent them in some form of parliament. Each of these representatives will belong to some kind of Party—in our own country they may be Conservative, Liberal, or Labour, or one of the several modifications of these parties. Each Party has a "platform" or programme, to which all members of the Party subscribe, and it is really this "platform" which is voted for rather than the individual candidate. The "Party managers" decide upon the policy and lend the support of the "Party machine" to those candidates who are willing to support the Party either with personal service or financial assistance. It is then the business of each Party to "organise public opinion" in their own favour. This is where an understanding of mass psychology and skill in manipulating it becomes essential. The electioneering campaign follows much the same procedure as described for an advertising campaign in the previous chapter, except that in this case the "selling" will be done mainly at public meetings addressed by Party orators and paid speakers. It is rather disturbing to think that men can be hired for a few pounds a week to make speeches to influence electors in favour of

any Party willing to pay their wages, yet such, unfortunately, is the fact. Such men are chosen for their aptitude for speaking in public and are carefully trained to meet the Party requirements. I do not wish to suggest that the Party leaders are insincere. On the contrary, with few exceptions, they are firmly convinced that their ideas and principles are what the country really needs to be happy and prosperous or they would not be members of the Party. But every endeavour is made to so mould the minds of the electors that these ideas and principles will be accepted by the majority and so ensure the Party being returned to power, in other words, put in a position to govern the country. There are, of course, Independent members, who ask no aid from any Party in order that they may be able to speak their own minds freely if successful in obtaining a seat in Parliament. This the true Party member cannot do conscientiously, since he obtains his seat through the Party organisation with the tacit understanding that he will "support the Government" (or Party) in debates. It is the duty of men appointed as "Party Whips" to see that Party members are present when needed by the Party and given direction as to how they are to vote in the House.

Now let us consider the psychological influences which work, firstly, upon the candidates, and, secondly, upon the electors. They vary according to the individual, but are mainly based upon general mental reactions. The candidate may wish to enter Parliament in order to help forward reforms in which he believes with conviction and perhaps passion. Or it may be that he is intensely patriotic and feels that he should exert his energies on behalf of his beloved country and that it is his duty to ensure desirable laws, and only desirable laws, being duly enacted by Act of Parliament. Or, again, it may be that he craves the honour, or notoriety, of being recognised as superior to the ordinary man, inasmuch as he has been chosen to represent him in the nation's conclaves. He may be ambitious, fanatical or merely imbued with a conventional viewpoint and regard his Parliamentary service

much as he would service as a warden or sidesman in his local church or chapel. In his view it is respectable, genteel, and gives him a sort of social standing. The Government "managers" know how to make use of all these types. They have probably gained their positions through a natural "flair for politics" (sometimes partly inherited) and are men of experience in directing the minds of other men. They are invariably good speakers. In planning their programme they have to bear in mind their need of support by influential men (or groups of men), as well as the votes of the electors. Individual psychology, rather than mass psychology, is applied here, but in the case of the country-wide electorates an understanding of mass psychology is essential. To find the "common denominator" of the electorate we begin with primitive impulses and emotions. Self-interest, however much disguised, plays an important part. The desire to "get the better of the foreigner" by means of tariffs or taboos, will be regarded as a form of patriotism; vested interests will pull all their weight for the Party which offers the best kind of programme to favour those interests. The ordinary man, with nothing to distinguish him or his interests, will be influenced by catchy slogans, such as "Britain for the British" or "Progress and Prosperity." The man with leanings toward Socialism (and he may be found in all strata of society), will want to vote for the Party which promises reform and good works in a social sense. Then there is the negative influence—fear. Fear that if the wrong Party is returned national prosperity will suffer; that the voter's own business, investments or employment will be handicapped; or the danger of being involved in war, with all the hardship and misery it entails; the expectation of increased taxation necessitated by the programme of one Party. It all comes back to the two basic thoughts of pleasure and pain. The successful return of one Party will ensure pleasure and the victory of the other will cause pain—in some form or another. Love of approbation and self-approbation will be a further influence. The feeling that

the individual is doing "the right thing" and that he will come out on the winning side.

Whilst the Party has to consider national interests, the local candidate will have to combine these interests with local interests. In a southern agricultural area it will be impossible to secure a satisfactory response by emphasising the interests of the heavy industries of the North—ship-building, engineering and the textile industries. These may be included in the general appeal, but they will not carry the same weight as proposed solutions of the local problems. There is a latent, or dormant, spirit of romanticism in all of us; an appeal to this must be blended with the appeal to self-interest. In some cases a local candidate may be elected because he is a local man who is well-known and well-liked in his constituency. On the other hand a candidate for a particular seat may come from another county in an entirely different part of the country, in which case it will be the Party programme which is voted for rather than the man himself. And, generally speaking, it will not be *his* ideas which are at issue, but the ideas of his political superiors. It would be wrong to rule out reason as one of the factors in an election, but reason may be distorted, or at least subordinated to emotions masquerading as reason. A woman will sometimes say she wants to do a thing just because she feels "she wants to," but this will never do for a man, he has to invent or adapt a "reason" to satisfy his own sense of responsibility. The voter likes to be flattered. The appeal of the cheapjack—"Now I appeal to you as business men; you know as well as me, and better!", referred to in Chapter IV, is crude in comparison with the appeal of the politician, but it is much the same in substance. He must tell his audience that he knows they are fine, intelligent fellows, and that is why he feels confident that they will vote for him. The influences of "crowd psychology" will be evident to any keen observer at any big political meeting. The decoration and arrangement of the hall; trophies or symbols; and, perhaps, music. In a large hall a church organ

playing "Land of Hope and Glory," in which the whole audience joins vocally, with draped flags at the rear of the platform, will go a long way towards bringing emotions to the surface and clouding reason. And the speaker neither expects, nor desires, to attain his object by an appeal to pure reason. Studying an election pamphlet in his own home or discussing it and arguing for or against it with his friend in a railway carriage or in the local hostelry, a man may use his powers of reasoning to a greater extent than in a crowded hall and emotional atmosphere. Some men, fitted by study of the subject and genuine scientific interest, may well sum up the pros and cons in a perfectly logical manner, but they will be in the minority. It is always difficult for a man to take a broad and unprejudiced view of things which he does not really understand, and truly logical minds are not common.

Politics are a product of modern civilization, which may be said to have started with the Greek Republics, and as civilization has progressed methods have been modernised. The power of the politician to influence the mind of his potential elector has grown with the growth of scientific discovery and invention. The radio or wireless enables him to address millions, where, formerly, he would have addressed hundreds. Motor-cars have expedited transport of both speaker and listener, and part of the political machine includes perambulating cars with loud speakers on the roof and travelling cinematograph vans. Yet the mind of man still works on the same lines as before. The only difference is in the means employed to direct it. Until every child is educated in real citizenship and raised to a standard of intelligence where he can appreciate the simple elements of statesmanship, and good citizenship is regarded with the same respect and admiration as social and financial status, we shall have to rely upon the ability and integrity of our politicians. Many of them are men of foresight and imagination, with a genuine understanding of the needs of their country, but they have to employ such methods as experience has shown to be successful in attaining the desired results. Statesmanship, in the sense

in which it might be applied to some of our great politicians of the past, has rather gone out of fashion. To-day the means seem to receive rather more consideration than the end and vague generalisations to receive readier acceptance than constructive ideas. It is obvious that the political leader cannot advance at a greater speed than will allow his supporters to keep up with him. If he has a superlatively brilliant intellect he is bound to be restrained from using it to its fullest capacity, while his public lag a long way behind. In order that his ideas may be grasped by the rank and file, they must be watered down and presented in such a way that his followers can mentally digest them.

Except in a country ruled by a dictator or oligarchy, where force or intimidation may be used, the election of a Government is dependent upon the minds of the electors. As the people think, so they will act; if they believe in a cause they will vote for it, but what they think and believe is a matter of education and persuasion. It is very much more difficult to get the average man (or woman) to take a long and broad view on matters concerning the welfare of his country than to respond to promises of immediate and personal benefit. Reforms and improvements which we enjoy to-day as a matter of course had to be fiercely fought for by the imaginative and foreseeing men of earlier generations. What to us may appear obvious and unquestionable, was, in the minds of the past, regarded as revolutionary and catastrophic. It is not so very long ago since children of seven or eight years of age were forced to work long hours in factories and coal mines for a few pence per week. It seems, to-day, incredible that the abolition of such a scandal should meet with public opposition. But it did. Employers claimed that such a reform was an attack upon their profits and that if it were brought to pass England would be financially ruined. The parents of the children complained that it was an unwarrantable interference with their family life and would so reduce their incomes (already near starvation standard) that it would be impossible for

them to live. We are, or we should be, grateful to the brilliant minds and brave spirits who fought for the many privileges we enjoy to-day, but how many of us are sensible of our responsibility to future generations in turn? When an Irishman refused to be persuaded to vote for a measure which would ensure better conditions "for posterity," he asked angrily, "What's posterity ever done for me?"

There are some people who, perhaps, do "deserve the Government they get." Those who give way to mental laziness as others give way to physical laziness. They just do not want to be bothered with questions of national welfare if it necessitates concentration of thought and effort in obtaining facts upon which to base their judgment. Their attitude is, to use an American phrase, "Let George do it!" They will use their minds keenly enough if they can see where their immediate personal interests are affected, but they do not appreciate the link between these and the wider interests of their country. Their minds are not analytical, their thoughts are superficial. Such people are easy prey for the unscrupulous politician. He can feed them with specious phrases and fallacious arguments. He can flatter them, while inwardly despising them; humour them as an adult humours a child and mould their minds as a modeller moulds his clay or wax. At the end of the 1914-18 war it was stated that Britain would "wring the last shilling out of every German pocket," and this proposal was received with delighted satisfaction by the lazy-minded people I have referred to. Their minds did not conceive an after-war picture, in which one of the great powers would be an essential economic cog in the great world machine. The man who sold bananas in a London back-street and the man who sold cough-drops in a country village, did not stop to consider that pre-war Germany had been one of our best customers and that it is impossible for a small island community to live "by taking in each other's washing." This short-sightedness of the political mind, a sort of mental myopia, is not uncommon among the less intellectual. Indeed, a very small proportion of the population

can be said to be "politically minded," and "patriotism" is often but a mere euphemism for dislike and jealousy of another country. On big issues which have been well publicised great national excitement may be aroused, but, again, this is, on analysis, found to be more of an emotional than a rational character. To sum up, I think we may conclude that political psychology is based mainly on emotion and self-interest, but that a spurious mental concept may be built up by astute propaganda which will enable the expert politician to sway public opinion in any direction he desires. Always excepting a main issue of such magnitude that it cannot be complacently ignored even by the least "political minded" of the population. In such cases public opinion will be crystallised and reinforced and the Government of any country must conform to public opinion if that opinion is strong enough and sufficiently united. So, perhaps, in this sense, every country does get "the Government it deserves."

CHAPTER X.

NATIONAL PSYCHOLOGY.

WEVER such phrases as "British Phlegm," "Gallic Garulity" and "Oriental Cunning," are really anything more than mere catch-words it is hard to say, but it is certainly true that in different countries the mental reactions of the inhabitants vary at least as much as their complexions. Scientists, even to-day, do not all agree upon any one method of classification in distinguishing between the races of the world. The most general is the shape and measurement of the skull taken in conjunction with other physical features, such as the hair, the jaw and the nose, but, in the thousands of years which have elapsed since the prehistoric days of man, the original stocks have travelled so far and interbred so widely that many of the characteristics have become modified and amalgamated. For popular purposes the oldest distinction, that of colour, may be taken as a rough guide and the races divided into white, yellow, black and red. Since the races are again sub-divided into types, like the Aryan, Semitic, Mongolian, Amerind, and so on, I propose to base my comments on national, rather than racial, characteristics. In distinguishing between racial characteristics and national character, we must not forget that the physical characteristics will have some bearing upon the psychological character, but I think that climate and history are the most easily traced influences upon national psychology. We may perhaps include geographical influences, since an island nation must naturally tend to become "sea-minded," and those who live in mountainous countries have a mental outlook differing from those of the plain dwellers, just as their

habits and customs must differ. For the purpose of broad generalisation, let us compare the nations of the North with those of the South. The farther North we go, the colder we shall find the climate, and the colder the climate the harder it will be to maintain life. Cold being unfavourable to agricultural cultivation, we must expect to find the means of livelihood concentrated more upon fishing and pastoral pursuits. We do find this. Iceland and the Scandinavian countries depend more upon their fishermen, their forests and their cattle than those in warmer climates. The wealth of a Laplander is found in his herds of reindeer; that of the Norwegian in cod and whale fishing. The forests of Finland and the fur-hunting of Northern Russia and Northern America (which, of course, includes Canada), offer the most profitable and practical fields of endeavour. To carry on such industries calls for a high degree of hardihood and courage. Generations which have worked and bred under such conditions have had their minds gradually shaped to adaptability to the conditions. The harder they have to work and the more dangerous that work is, the more their minds must be concentrated in coping with the work and avoiding the dangers. There is less time available for mental speculation, fewer opportunities for social intercourse. The mind is trained to make quick decisions on severely practical questions—it may be a matter of life or death. Abstract considerations must be subordinated to this vital business of living, leisure scarcely exists. One might also say the mental is ousted by the physical, were it not for the fact that the physical conditions produce psychological reactions. They play their part in "mind-forming" and develop the mind on lines which assist in overcoming physical difficulties and hardship. So far as the "fine arts" can be included in such a life, they tend to record and glorify physical exploits. The Scandinavian sagas record in verse the bravery and prowess of bygone heroes. Music and painting, in their turn, reflect the close communion with nature common to the national life. Courage, both physical and moral, self-reliance, deter-

mination and simplicity become national characteristics. The history of such peoples is largely linked with the climate. The struggle for self-preservation, competition for the means of life, was so hard that conflict between man and man was bound to arise, so that we find that in the early days fighting was almost a "local industry." Doughty heroes appear who carry all before them by their strong arm and matchless courage. There was not a great deal of subtlety in the fighting of those days. Internecine raids were followed by foreign forays and skill in ship-building and seamanship, as well as in fighting, was increased. When crops failed or herds diminished it seemed natural to send out an expedition to find and take by force the crops and cattle of others who had been more fortunate in that respect. As knowledge and experience grew the length of the voyages grew, and although Columbus is popularly accepted as the discoverer of America, the Scandinavians had reached and settled in Greenland and a country they called "Vineland" (now the United States of America) some centuries before Columbus was born. We are doubly linked with the Scandinavian character through the direct invasions of the Saxons and Danes, and indirectly through the Normans, who were the descendants of Vikings who had previously invaded, conquered and settled in that part of France known as Normandy.

As we come farther South, we find conditions generally changed. The climate is more favourable for the growing of grain, fruit and vegetables. Still farther south vines flourish and wine becomes the national beverage. Conditions of existence are much easier, less physical effort is necessary, indeed, in the really warm areas, the climate becomes a definite handicap to physical effort. With greater ease and comfort and leisure, the mind becomes more speculative; vocal discussion becomes more common, the exchange of ideas more valuable. Planning, scheming, inventing, play a greater part in the struggle for existence. The building up of a more elaborate social structure begins in the Mediterranean Sea with the found-

ing of the Greek Republics and is followed by the Roman Empire. Fighting still goes on, but the psychological influence on warfare is much more pronounced and the art of government devolves more upon the thinkers than the fighters. Fierce, husky mercenaries can be hired to fight, but they are controlled and directed by generals of a more intellectual type and the generals themselves are subordinate to the civil authorities. No longer is the strong, fierce and courageous man the chief of the community; authority passes to the imaginative and mentally constructive. Thus history links with climate and the people as a whole change in characteristics.

I have said, in passing, that as the climate grows warmer the need for physical energy diminishes, and as the need diminishes the desire, or mental urge, in this direction decreases. Combined with the lack of physical vigour engendered by warmth and the ability to obtain the necessities of life with less effort, a tendency towards emasculation and lassitude is inevitable, and if we pass below the temperate zone to the tropical zone a decline is found in both physical and mental standards. In other words, man is inclined to become less active in both mind and body. Where, even in tropical areas, a certain amount of physical activity is necessary for the maintenance of life, either by fighting or hunting or fishing, this tendency is checked and is not noticeable in the actual physique of the native population. There are few finer specimens of bodily strength and fitness than in the unspoilt Zulu and other Bantu types or some of the islanders of the South Pacific and West Indies. Most Europeans stand transplanting very well, but in hot, humid climates they show a distinct deterioration in physical energy and mental alertness.

This is just a broad and rather superficial survey of the influences of climate and history, always closely connected, on the peoples of the western half of the eastern hemisphere. In the Orient the conservative character of the inhabitants has been less affected by migration. It is the oldest home of civilization and many European dis-

coveries were known to the Chinese centuries earlier. The Oriental mind is consequently of a different quality from that of the Occidental. Characteristics are due more to heredity and traditions are more numerous and more deeply set. Although the Oriental mind has had many more centuries in which to develop, it has retained much of the primitive, and so we find in the Orient more superstition and mysticism and less urge to progress. The variations in temperament which we have noticed in Europeans are similar, but less pronounced. The difference between the Eastern and Western temperaments might be compared with those between a son who stays at home and enters his father's business and his brother who goes to sea and returns, after years of world travel, to find the sympathetic bond of their boyhood has been severed. Most of the Orient, as we know it, lies in the tropical zone and here the influences of the hot climate are paramount. Inured to the heat and humidity, the natives do not, apparently, suffer the physical handicaps of the Europeans, but their mentality does show the distinction which we have regarded as the result of climatic influences. A certain fatalism and disregard for time seems to be characteristic of all Orientals. The "laissez faire" of the Southern Europeans becomes exaggerated to a degree which is sometimes exasperating to the more progressive Westerner. Yet the Oriental mind is far from dull. It works slowly, compared with European standards, but it is extremely subtle, thorough and far-seeing. The Indian races are much more closely allied with ourselves and derive from the same Aryan stock. It is assumed that the progenitors divided on a mountain ridge, one half descending into India and the other into Western Europe. Apart from colour, the physical characteristics are very similar, but here, again, we find considerable variation in mentality and temperament. The climatic conditions determine the type of diet, and the combination undoubtedly affects both physique and mentality. The differences we have noticed between the Northern and Southern Europeans apply in much the same way to

natives of India. The more hardy and vigorous types are found in the North, and although the Southern Indians are by no means lacking in courage, there is less of the fighting spirit and hardihood to be found in the South. The Japanese, Malayans and other island races are doubtless off-shoots from the Indo-Chinese stock and they retain many of the same characteristics modified by the differences in their changed surroundings. The mind of man is concerned primarily with his means of survival, and island types must, as I have said, inevitably become "sea-minded" and their means of livelihood, in early times, be largely dependent upon fishing.

When we approach the Western Hemisphere we are confronted with a rather peculiar situation. The indigenous types have diminished in numbers to a degree approaching extinction, and we find them replaced by the descendants of adventurous pioneers from the Old World. We still find the difference between the North and the South—the climatic conditions varying just the same as in the Eastern Hemisphere. The North American Indian displays many of the characteristics of the Vikings in his fighting prowess and lack of agricultural interests, although not for quite the same reason, as Europeans have found it possible to produce excellent crops upon the land which the Indian brave used only for hunting and fighting. In the more southerly parts of North America, however, we find agriculture far more popular, and the European parallel holds good right down to the tropical areas of South America. The conquest of Cortez and Pizzaro in South America led to the extinction of the Aztecs, the introduction of Spanish settlers and the mixture of Spanish and Indian blood. In the half-breeds, who probably predominate, the characteristics of the two issues are intermingled and in some parts of South America, as in Brazil, a mixture of Portuguese and Negro blood has introduced a type scarcely comparable with either the original inhabitants or the early pioneers.

Allowing for racial and hereditary influences, we find that climate again is the dominant factor in the whole of

the American continent so far as psychological development is concerned. Since, as we have seen, the Aborigines have been almost entirely replaced by an entirely new type, it will be interesting to trace the establishment of this new type, or, rather, group of types, as there is a wide difference between the psychology of the United States of America and that of the South American Republics. Canada and the United States are sufficiently alike to make a detailed distinction unnecessary, and to differentiate between them would possibly confuse us in our endeavours to bring the general psychological factors into focus. The climate of Canada and the United States approximate so closely to that of Europe that we have to look to history as the main influence upon the character, and, for our purpose, psychology, of the present-day population. The discovery and exploitation of what became known as Virginia by Sir Walter Raleigh led to the immigration of good-class families of adventurous disposition, who, unable to maintain such a position as they felt entitled to in England, decided to start a new home in this wonderful new land. They built homes and founded plantations, mainly growing tobacco. They were followed by other adventurous spirits, and North and South Carolina and Georgia were eventually settled, and what subsequently became the Southern States were established. These pioneers carried with them the ideas of their English forebears, but they had to adapt themselves to entirely new conditions. They had to carve their homes out of the wilderness, and even though that wilderness was in many ways delightful, it entailed numerous hardships and privations, and, when diplomatic relations failed, actual danger of raiding by antagonistic Indian tribes. Farther north, New England was founded by the Puritans, who sailed in the "Mayflower." Here we find a different type: hard, austere and narrow-minded. Strong in their religious beliefs, fanatical in their determination to carry out the tenets of their creed, they sought the relatively inhospitable shores of New England. They suffered hardship and privation to a much greater degree than their

brethren of the South, and while they had their Bibles always close at hand when they went into the woods to fell trees for constructing their log huts, they carried an axe in one hand and a musket in the other. They, too, were liable to a sudden and fierce attack from the unfriendly Redskin. Gradually their numbers increased and their settlements expanded. Although the climate was rigorous they came of a sturdy stock not unused to physical hardship, and the lives they led increased their sense of independence and self-reliance. Entirely different in temperament from the southern planters, they had one important characteristic in common: both belonged to the fearless and adventurous type, both possessed determination and the optimistic spirit which distinguished them from the less progressive friends and neighbours they had left at home in England. The climate, though subject to extremes of heat and cold, was dry and invigorating, and the conditions under which they lived developed their courage and resourcefulness. It is not surprising, therefore, that in later years, when stories of new, rich lands across the plains in the West were discussed, numerous families from both North and South were prepared to leave their homes and face a hard and hazardous journey across a practically unknown tract of country, with the belief that they would improve their fortunes and found new and important cities in the new land. They called their strong covered waggons "Prairie Schooners," and they were indeed very like ships making a voyage of discovery as they rolled across the undulating praries, with the tall grass waving about the waggon bodies and the white canvas tops shining above them like sails.

Practically all the early settlers of this part of the Continent were of Anglo-Saxon stock, but in the North (Canada) and in the South (Louisiana), French settlements were established, while on the borders of New Mexico, and eventually in California, the Spanish settlements spread out to join them. The French and Spanish, being Latins, had not quite the same aptitude for colonisation as the Anglo-Saxons, but they shared the same spirit of

adventure, and since only the fit could survive, they became adapted by a form of natural selection. Such were the ancestors of the modern citizens of the United States, and we can see how both climate and history combined to produce the virile, hardy and progressive type common in the United States to-day. A similar type will be found in all "new countries," that is, countries where the dominant part of the population has derived from hardy and adventurous colonists. South Africa (like New York) was originally settled by the Dutch, and when they lost Cape Colony to the British the more independent and progressive of the Boers made a great "trek" to the North. These "Voortrekkers," as they were called, provided a parallel to the Americans who crossed the plains. They, too, had their covered waggons and set out valiantly in search of new lands where they could re-establish their homes. Instead of Red Indians to attack them, there were the Matabele, and, like their American prototypes, they had to send out scouts in advance of the waggon train and form their circle of waggons into a fortress, or "laager," each night. The British, who more or less ousted them from Cape Colony, later pushed Northward in their turn and eventually established a town in the stronghold of Chaka, the great Matabele King, at Umtali and opened up to the whites the colony which became Rhodesia. Hard riding, straight shooting and an indomitable courage were essential to life in the conditions obtaining, and such a mode of life with clear, dry air and brilliant sunshine had more than a merely physical effect; it resulted in the building up of a new type, or, rather, a replica of the type which had settled other new lands and founded other colonies. Like the modern Americans, the modern South Africans owe much of their virility and progressiveness to their forebears and their climate.

In another "new world" at the other end of the earth are the Australians and New Zealanders. Again the dry, brisk climate, the history of pioneering by hardy adventurers and the sharpening of wits by vicissitudes met and overcome from day to day developed a practical,

quick-thinking type whose dogged determination was supported by inventiveness and ingenuity. Physical courage and great powers of endurance had to be allied with an alertness of mind and imagination to ensure survival. It may be that in our own Empire history we can trace the development of mankind generally, as these pioneering qualities must have influenced the earliest of our ancestors who left their tree-dwellings and their caves in search of new and better homes when the whole world was young. Travel and contact with new and strange conditions broaden the mind and quicken the intelligence; exposure to physical hardship and danger toughens both the physical and the moral fibre, and so new types are founded or older types modified, and, as they expand into a nation, a new national character is created.

If we had the time we could follow the climatic and historical qualifications into further classifications and subdivisions. We could note modifications within the nations, as it were. The Frenchman of the North is almost an Anglo-Saxon, with fair hair and blue eyes; the Frenchman of the South is essentially a Latin and with his dark hair and swarthy complexion approximating more closely to the Italian and Spanish types. And, as the physical characteristics change, so does the type of mind. The volatile mercurial temperament of the South replaces the more phlegmatic disposition of the North. In our own nation the Scot is of hardy physique and dour in disposition, little given to talking and severely practical in outlook. Most readers will be familiar with the story of Sir Walter Scott's visit to Thomas Carlyle, when, after pipes were lit, the latter extinguished the candles, saying they could talk just as well by the light of the fire, and after spending the evening sitting opposite each other and exchanging a few short sentences, Carlyle remarked, "Man, we've had a fine talk!"

When we speak of the virile, practical type developed in the United States of America, we must not forget that there is still a marked difference between the keen, hard-headed business men of the Northern States and the more

artistic, easy-going folk of the Southern States. This is shown even in their speech. The speech of the Northerner is rapid and almost raucous compared with the soft drawl of the Southerner. In spite of the many modifications of modern conditions, in transport, communications and style of living, the influences of climate and history are still clearly discernible, and we must invariably find the physical effects linked with psychological effects. Anywhere, at any time, we all of us are less inclined to think easily and freely if we are feeling very cold, and the preference for brisk physical action is a natural corollary. During very hot weather we experience a sensation of lassitude and prefer day-dreaming or gossiping to expending our physical energy. History breeds traditions, and traditions have much to do with the moulding of national spirit. The Latin is hypersensitive to any possible aspersion affecting his "honour" and will readily fight a duel over what we might consider a mere triviality. The Englishman hates to do anything which "is not cricket" or "playing the game," and dislikes and despises those who are less critical over what may actually be a mere convention. The Chinese regard the Europeans as "barbarians," because they do not appreciate the traditions and customs which, to them (the Chinese) form the very foundations of life. And so we shall find, in all parts of the world, ideas and mental reactions inseparable from the climatic and historical environment. That "National Psychology" is distinct as between nation and nation is unquestionable, and I think the brief sketch I have given here gives a fairly accurate description of the differences observable and a reasonable explanation for them. The reader may, in his own good time, elaborate and expand the general idea by his own exploration of the factors given.

CHAPTER XI.

WAR PSYCHOLOGY.

WITH the exception of a few Chauvinistic individuals of unreflective disposition, no man, in these days, ever declares that war is a desirable thing in itself. Even the so-called "war-monger" has to find an excuse to justify his desire for any given war at any given time. The results of a great modern war are so far-reaching, so frightful and so futile, that it seems incredible that any country in the world could be in favour of it. How is it, then, that, after all the lessons history has taught us, war is still possible? I think there are two reasons—or, rather, two explanations, for reason is hardly an appropriate word to use in conjunction with such a senseless and unnecessary catastrophe. One, perhaps predominant, is economic and the other is a sort of "false patriotism." The world to-day is like an immense jig-saw puzzle, and the picture can only be complete and satisfactory when every piece is undamaged and in its proper place. The pieces, being different in shape, are not interchangeable, one piece cannot be replaced by another. Individual independence cannot exist, because every country is dependent, for something, upon other countries. Few countries are self-supporting from the food point of view and most of the food-producing countries need the assistance of those more industrialised in the supply of the tools and machinery needed for the production of food. And these latter countries are in their turn dependent upon yet other countries for the raw materials from which the tools and machinery must be manufactured. Superficially, it seems as though it would be a simple thing for these countries to exchange their products

on an equitable basis and for all of them to live happily together. No doubt it would, and should, be possible for nations to trade together as amicably as individuals do in their own countries, if it were not for the desire for each to gain something at the expense of the other. Thus, we see, instead of a friendly exchange, competition between two countries for the trade of another country and, eventually, a bitter rivalry built up out of this competition and walls and barriers of tariffs and duties and subsidies erected to place each other at a disadvantage. The struggle for survival becomes more bitter and more intense, until at last the economic weapons are exchanged for those of a more lethal nature.

In the dim past wars were fought over a woman, as when Helen of Troy was abducted by Paris; or in support of religion, as during the Crusades; but if we make a close study and analysis of modern wars we shall invariably find the real basis an economic one. Close study and analysis are necessary, however, because the people of a nation need a more heroic or romantic cause to fight for than the acquisition of wealth, and the ostensible cause must be one which at least appears to be ethically justifiable. Great wars have been precipitated by a comparatively trivial incident, such as the shooting of the Archduke Franz Joseph at Sarajevo in 1914 by a young student. They appear to occur suddenly and inevitably, whereas the root causes have been maturing for years and all that is needed for the final explosion is a touch of the match to the priming. It is too late then to avert it, but in the earlier years the foundation upon which it was built could have been destroyed, or, better still, have been avoided. In the ultimate analysis the whole nation is responsible, because a nation is composed of individuals and each individual has allowed himself to be blinded to the trend of things either through mental laziness or by self-interest. The chairman of a big firm whose business it is to manufacture armaments may, as a man, hate war or delude himself into thinking he does, but, as the chief of his company how could he view world disarmament

with equanimity? If nobody, anywhere, was prepared to purchase arms, where could he sell his products? So he either cynically shrugs his shoulders and says, "You can't change human nature," or he convinces himself that by his vast organisation he is placed in a position to make his own country stronger than any other and so "preserve universal peace." Adolf Hitler used the same argument when he started to rearm Germany on a colossal scale. Universal peace will never be achieved by an International Armaments Race any more than homicidal maniacs will be rendered safe by equipping them all with "Tommy-guns." Generally speaking, after every modern war both belligerents, victor and vanquished alike, find themselves worse off than before. Some few individuals may have enriched themselves by opportunities offered them by war, but the nation as a whole will have suffered losses in life, health and wealth, and many years of high taxation are needed to make good the wastage of the war years.

I have referred above to the individual being blinded by mental laziness or by self-interest, but the latter is really included in the former. It is lack of thought, lack of understanding of broad issues, that really makes war possible. Months before the German annexation of Czecho-Slovakia, Low, the cartoonist, drew a very prophetic cartoon. It showed a young man in holiday attire sitting on the seashore with a cigarette in one corner of his mouth and a newspaper in his hand. Immediately above his head was suspended a small boulder marked "Czecho-Slovakia," which was supporting bigger boulders inscribed, "Britain, France, Belgium, Holland," and so on. The title was, "What's Czecho-Slovakia to Me!" It was typical of the narrow thinking, what I have called the mental laziness, of a huge mass of people. Unless their own personal interests are immediately threatened, they will not concern themselves. It is such people who are, indirectly, the cause of war. The League of Nations itself failed simply because most of the delegates attended to see what they could get, rather than what they could give. This can, of course, be called "human nature,"

but it is human nature in a very primitive form and is founded on the "false logic" of children, to which I referred in Chapter V. As human nature reaches a greater height of intelligence, such a mental attitude becomes more rare. We can see, then, how lack of intelligent thinking can sow the seeds of war—"The Dragon's Teeth"—and once war is imminent emotion frequently usurps reason and public opinion is easily controlled and directed into the channels desired by the politicians. It may be that bungling diplomacy, exaggerated self-interest and unjustified complacency have made war inevitable and all that remains is to consolidate public opinion on behalf of the war effort. Once war is declared the mentality of the people undergoes a change. Anger and fear become active and inextricably mixed. The defeat of the enemy becomes paramount and many who took little interest in the fate of their fellow countrymen under peace conditions become intensely "patriotic." It is noticeable in wartime that civilians who are not liable for any form of military service are more bellicose and vindictive than the men in the fighting services. Even before the first shot is fired, verbal warfare, in the shape of propaganda, is begun and emotions, like fear, pride, and anger, are roused. What takes place in one country has its counterpart in the other, and it really is necessary for these emotions to be given rein in order to ensure solidarity and enthusiasm for the various Government measures made necessary by war. As the war progresses and greater suffering is endured, these emotions grow stronger and hatred of the enemy grows more concentrated. The excitement of war and the hardships and dangers which inevitably accompany it are inimical to quiet, calm reasoning. Each side is, at the beginning, more or less sure of victory—it is unlikely that any country would indulge in war knowing that it was doomed to defeat. Traditions exercise a strong influence and past glories act as a spur and encouragement. The Press, always powerful in moulding public opinion, may function under an open and admitted censorship or may be "guided" by official advice so that it still retains

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a semblance of freedom. The spirit of the people is a vital factor in any but a very short war, and this spirit will, in the long run, depend upon the national character formed by climate and history, as we have seen in our last chapter. Given the right spirit, hardships and danger will increase resolution and intensify willing effort. In spite of propaganda, home or foreign, public opinion will be founded on the basis of national character and public opinion fully aroused can be more powerful than governments. That is how revolutions take place. The most vigorous propaganda, great though its influence may be, cannot hide a flagrant injustice or induce the public to reconcile obvious inconsistencies. Skilfully manipulated, the credulity of the public on minor matters is almost inexhaustible, but on major and really vital points the limits of credulity are soon reached. Many a half-truth is worse than a deliberate lie, because it is more easily believed and an aura of glamour can be built up around a false glory; but Truth, even though she is supposed to hide at the bottom of a well, is soon recognised when she appears, and, once recognised, she will not be deserted. As the period over which a war is waged is extended, we can see considerable changes in public opinion. It offers a remarkable opportunity for the study of mass psychology. There is a drawing together of diverse elements, a growing spirit of co-operation and more widespread sympathy. The *need* for co-operation becomes more obvious and therefore more easily recognised. The individual point of view is widened and close contact with stark realities disperses the mists of artificiality and insincerity. Hunger may weaken the body, but fasting can strengthen the spirit, as we have noticed in our brief reference to Yoga.

Leaving public opinion, or mass psychology, and passing to individual psychological reactions, we shall naturally find more variation. While the reactions will depend considerably upon the individual character, the general trend will be similar. The pacifist, who genuinely hates the idea of war in the abstract, will not wish his own country to be defeated. If war has been undeniably

forced upon his country against its wish, he may conceivably be eager to fight on its behalf. Numbers of this type of pacifist volunteered for service with the Government forces in the Spanish Civil War and in the war now proceeding between ourselves, with our allies, and Germany, many "Conscientious Objectors" have volunteered for service in the Bomb Disposal Squad, one of the most dangerous branches of the Army service, in which great risks have to be taken in cold blood. A very striking reply to those who jeer at all pacifists as cowards. It is conceivable that a certain type of pacifist would fight with a passionate fervour in a war which he was convinced had only to be won in order to render any future wars impossible. To such a believer his action would represent the most practical form of pacifism. The religious-minded may feel that fighting Nazi-ism is fighting Anti-Christ and therefore a task imposed by God, as the Crusaders felt when going to fight the Saracens. The Socialist may feel that he is fighting against the enslavement of himself and his countrymen and cry with the great American patriot, Patrick Henry, "Give me Liberty—or give me Death!" Stories of cruelty and treachery by the enemy may transform a quite gentle soul into a raging Berserker.

In nearly all these instances the emotional influences will be uppermost, and pride of race, anger induced by suffering and fear of what is to come next will affect the minds of the majority. Yet here and there the still, small voice of reason will be heard—and listened to. We have already seen, in a previous chapter, how, with the growth of intelligence, the emotions give place to reason and fear may be dispersed and anger controlled. The finest fighters, the most to be feared, are those who fight cold-bloodedly, whose clear brains make the most of every advantage, make every shot tell. A boxer who loses his temper in the ring is as good as beaten, he must keep cool and maintain a perfect control over both mind and body. Those whose minds have been undisciplined in peacetime may realise the need for mental discipline during a war, and, if they wish, may find many opportunities for exercising

mental control. To apply the touchstone of reason is often sufficient to dissipate unnecessary fear and to increase personal efficiency. The mind cannot be expected to function quite normally in such abnormal conditions, but it can be guided, with practice, in a desired direction instead of being allowed to stray in an undesired direction. Once it has been properly developed, reason is more powerful than emotion, and, founded upon a logical basis, it cannot be diverted or distorted. Two and two will always make four, though the heavens fall. The value of knowledge is measured by the use we make of it, and it is in the use of reason that our intelligence may be measured. Moreover, emotional disturbances are usually of a temporary nature, and when the emotional stimulus is exhausted, reason returns to its rightful position in the mental scheme. The power of reason in the mind of any given individual during an emotional crisis, and the duration of the crisis, will depend upon the extent of development achieved prior to such crisis. In other words, the ability to restore reason to its legitimate dominance will depend upon the amount of practice or training previously exercised. It is far from desirable that all emotions should be completely eliminated. They play an important part in our lives, and to live by pure, cold reason alone would be to lose many of the joys of life, as well as some of the sorrows; but to allow emotions to take the upper hand and control our lives on all occasions would lead to disaster and degrade us to the level of animals, or, at least, the mental level of children. While war is being waged we must expect our minds to be coloured by the abnormal conditions to which they are subjected, that is only natural, but the degree to which these are allowed to affect our daily lives can be, and should be, controlled. The difference between the mentality of a child and that of an adult may be measured by the balance between the emotional and rational influences.

This question of emotional control is of very great importance upon the conclusion of a war. When a Peace Treaty is being negotiated the need for emotion to be sub-

ordinated to reason would seem obvious. The statesmen who conduct these negotiations are often assumed to be free from emotional bias and to act upon the dictates of reason alone. But even statesmen are human and no human being can act with entire freedom from emotional influences during an emotional crisis, and the statesmen must also bear in mind the psychological reactions of the individuals throughout the country which they are representing. Mr. Lloyd George, himself a signatory on behalf of the British Government, has said that the Treaty of Versailles was signed too soon after the conclusion of the Armistice. He has expressed the opinion that no Peace Treaty should be concluded until sufficient time has been allowed for all emotion to subside, so that negotiations can be carried out and points considered in a purely rational spirit. He does not set any definite time limit, and we may assume that the period necessary for emotional subsidence must be in proportion to the period over which hostilities have been extended and the bitterness of the struggle endured. There is always a danger of the victors indulging, even unconsciously, in a spirit of revenge for past sufferings, while the conquered smart under the ignominy of defeat, and, again subconsciously, look forward to an opportunity of rehabilitating their self-respect by some future reversal of the situation. It is difficult to conduct a major war successfully and victoriously, but it is, perhaps, an even greater task to make a perfect "peace." Notwithstanding the "high feeling" which may obtain during a war, such feeling may more easily be forgotten in after years than the discontent, shame and permanent hardship imposed by an unsatisfactory peace. One of the reasons for the growth and strength of the Roman Empire was the systematic incorporation of the conquered countries and the granting of the full rights of Roman citizenship to all those individuals in the conquered countries who could prove themselves worthy of the privilege. The peace determined by the British Government at the conclusion of the South African war has proved to be more permanent and more satisfactory than that imposed by the Allied

Governments at Versailles—possibly for the same reason. I think we can quite fairly claim that it is a British characteristic to "shake hands and be friends" after winning a fight, just as it is a British characteristic to refrain from "hitting below the belt" during the fight.

If war teaches anything, which may be doubted, it surely teaches that, except in necessary defence, there is little to be gained by it in the long run and that it is really a weakness in the social structure which should, with the progress mankind has made during some centuries, by now have been eliminated. During a war such close contact is made with horror and suffering that all those concerned with it agree that in future war must never be allowed to occur again. Unfortunately, it is rather a case of "The Devil was sick, the Devil a Saint would be," and when the scars are healed and the more poignant sufferings forgotten, the sense of perspective is again lost and again the vital elements of assured peace are overlooked. Personally, I do not believe this is "Human Nature" and inevitable. I think it is the result of lack of clear and concentrated thought which should, and one day *will*, eliminate the fundamental causes of war. In primitive days every man was a potential enemy of every other man; in comparatively recent years it was considered necessary to buckle on a sword and pistol before undertaking the most modest journey; but as intelligence was developed it was seen that such customs were neither necessary nor desirable. "United we stand—divided we fall" is a maxim which may be applied to the human race as a whole, as well as to mere groups, and when the people of the world are sufficiently enlightened, they will realise that true happiness is to be gained by co-operation rather than by competition and antagonism.

CHAPTER XII.

PSYCHOLOGY OF FOOD.

I may, when first glancing at the title of this chapter, seem a little odd that I should refer to the "psychology" of food, but we shall soon see that there is a very direct and important connection between these two, apparently divergent, subjects. We have already noted that the psychological and physical are reciprocal in many ways and that physical stimuli will produce psychological reactions and vice versa. A number of common complaints, such as headaches, catarrh and dyspepsia, can frequently be traced to psychological causes. Worry, mental fatigue and undue excitement will induce a headache. The throat is one of the most sensitive of the nerve centres and strain upon the nerves is often responsible for catarrh. The nervousness of an unpracticed speaker is exemplified by coughing or clearing the throat as a preliminary to his speech, hence the "Ahems" and "Erumphs" so frequently precursing the opening phrases. That important nerve centre, the Solar Plexus (it might be called the "Clapham Junction" of the nervous system) may have considerable effect upon the process of digestion and anxiety and overwork of a mental nature are two of the most common causes of dyspepsia. Favourite foods, attractively served, will assist in restoring lost appetite, while the mere anticipation of an enjoyable meal will induce the flow of "digestive juices" before any food has been tasted. A few years ago a well-known scientist carried out a number of experiments with dogs. He was not a vivi-sectionist and there was no suggestion of cruelty in any of his experiments. One experiment con-

sisted in ringing a bell at a certain hour to attract the dogs, and then feeding them. After a little while the dogs learnt to associate the sound with the provision of food and he found that the ringing of the bell was sufficient in itself, without any other form of summons, to bring the dogs rushing to the feeding centre in a state of excitement. At a little later period he rang the bell without providing any food, and he soon found, on examination, that the mere ringing of the bell was sufficient to cause a flow of saliva in the mouths of the dogs without even the sight or smell of food. In human beings, with the powers of imagination and deduction, a similar result may be brought about by the discussion, or even reading, of favourite foods or an ideal meal. Environment will play an important part in the enjoyment, and consequently the value, of food. Few people can enjoy even well-cooked food if it is ill-served under repugnant conditions. A soiled table-cloth and coarse, battered crockery are well calculated to destroy appetite and upset digestion; while spotless napery and attractive accessories, with good service, will have exactly the reverse effect. The most expensive hotels and restaurants in the great cities of the world do not rely solely upon the quality of the food they provide. The chef may be an internationally-famous artist, but he must be supported by a tastefully-decorated room furnished and equipped in a manner befitting his culinary achievements. The colour and form of foods has a definite influence upon anticipatory enjoyment. A simple dish may be made to look so enticing that suggestion plays a large part in its subsequent appeal to the palate. Different temperaments will respond in different ways. Some people like music with their meals, while others prefer a quiet and restrained atmosphere. The excitement of a dinner party, at home or in public, may whet the appetite or it may diminish it. There can be no question as to which would be enjoyed most by a pair of young lovers if given the choice between a public banquet or a tête-a-tête meal in cosy seclusion. On occasions the digestive organs really need some stimulation before the

consumption of food, and this stimulation may be provided either physically by an aperitif or by lively and entertaining conversation. Some would-be sage of the past remarked that "Hunger is the best sauce," and through constant repetition this dictum has been accepted as an axiom; but very little reflection is needed to prove it fallacious. Invalids are often hungry in the sense that their stomachs are empty, but they have to be "tempted" with dainty food daintily served before they can be induced to eat. The condition of the mind has at least as much to do with appetite as the emptiness of the stomach. It may be assumed that, under average conditions, food consumed in company gives greater enjoyment than when consumed in a solitary state, and consequently yields a greater value. In cases where appetite is dull and a solitary meal would be neither enjoyed nor assimilated to advantage, the addition of company and animated discussion may have a better effect than a tonic out of a medicine bottle. Sometimes reading during meals will have a similar effect through occupying, and perhaps stimulating the mind when company is not available, although concentration upon the reading matter is liable to deflect nervous energy from the important business of digestion. Anticipation has a great deal to do with both appetite and assimilation. The psychological conviction that the coming meal will be enjoyed combines the power of auto-suggestion with the actual release of fluids aiding digestion—as is shown in the instances of the dogs referred to above. It may not be commonly known that various flavouring substances are not really "tasted," but supply the desired improvement to a dish by their appeal to the olfactory sense. Noticeable among these is nutmeg, which gives the impression of a sweet, spicey flavour merely because of its aromatic qualities. It smells sweet, but if you place it upon the tongue, grated or otherwise, you will find it definitely bitter in taste and quite unlike its aroma. Seasonings of a "hot" nature, like pepper and mustard, depend upon their stimulating properties, and while having little to recommend them in their flavour,

bring out the flavour of other foods with which they are taken.

In quite a number of instances the pleasure derived from food is not due entirely to its flavour, but to the idea which it evokes in the mind. Many things are eaten and enjoyed, because, rightly or wrongly, we conceive the idea that they are "nice," or that they are particularly good for our health. Many people who claim to be "fond" of oysters, smother them with pepper and salt and vinegar and swallow them whole, so that the palate can scarcely appreciate the actual taste of the oyster itself; yet the conviction that oysters contain a concentration of elements which will have a tremendously vitalizing effect upon the system, induces these people to pay a high price for what is regarded as a great delicacy. To a Frenchman snails' and frogs' legs are delicious, but to the average Englishman they seem disgusting as a food. The difference lies entirely in the mind of the individual without any practical reference to the food itself. Much as "beauty lies in the eye of the beholder," I think it can be accepted as a fact that the value of food is in direct proportion to the appeal it makes to the mind in all except the roughest cases, where sheer physical hunger has dulled all the finer sensibilities. "Lumber Jacks" in a Canadian logging camp, who live the rough lives of primitive man not very far removed from the animal plane, are not "fussy" about their food, but even they have their favourite dishes and smack their lips over some particular production which occupies in their minds the position of *ne plus ultra* of culinary art.

The effects of food after it has been consumed also have a psychological value. There are many meals which are enjoyed in retrospect, as well as in anticipation. Light but stimulating foods induce liveliness in thought and conversation, other more "stodgy" varieties impart a sensation of repletion and contentment and lessen any desire for physical or mental activity. It may be appropriate to consider here the psychological effects of alcohol, which, if not a food in the strictest sense, is so closely allied

to food that it may be considered a valuable adjunct. The merits or demerits of alcohol often are measured largely by personal prejudice and principle, but, regarded from a scientific point of view, the food value of the chemical content of a red wine, rich in iron and other valuable constituents, is only offset by its liability to create an excess of acid in the system. Beer, if properly prepared from malt, hops and sugar, has a very useful food value, apart from its mildly stimulating properties. Spirits are also of some value in assisting stimulation, although, being merely stimulants, they can scarcely be claimed to possess actual food values in themselves. In a lesser degree the same criticism applies to beef-tea. Its value in actual nourishment is relative negligible in comparison with its stimulating effect. When we consider the psychological effects of alcohol, however, we discover a very powerful influence. Taken with discretion it can revive flagging energies, restore cheerfulness and even inspire ambition and resolution. It is only when indulged in to excess that it is harmful and can usurp the function of reason and intelligence. It is, perhaps, better for society in general that a man should practice excess in the consumption of food rather than in the consumption of alcohol, but excess of any kind is detrimental to both physical and mental health and should be scrupulously avoided. Drunkenness is more reprehensible than gluttony only because it affects the higher attribute of man—his intelligence—and may cause him to be more of a nuisance to his fellow men. Individual effects vary as individual temperaments vary, but the usual course is the creation of an artificial cheerfulness and geniality passing, at a later stage, to aggressiveness and finally to somnolence or physical collapse. If the stomach is weaker than the head nausea and vomiting may occur before the later stages are reached, as alcohol is really a poison and the physical influences of alcoholic excess are toxic. Habitual or prolonged excesses result in the temporary form of insanity known as Delirium Tremens, or even, in very bad cases, a permanent state

of insanity. The old Latin tag, *In vino veritas*, loosely accepted as "When the wine is in, truth will out," is founded on the fact that alcohol is diminishing the power of consciousness, allows the unconscious to break through its normal barriers and express itself in much the same way as it may in dreams, which we observed in our consideration of psycho-analysis in Chapter II.

Brief though our review on this subject has been, I think it has made it quite clear that food and psychology are much more closely united than might at first appear, and it is well to remember when choosing or offering foods that the psychological aspect is worthy of careful consideration. Just as in acting one should "suit the action to the word and the word to the action," so should the food be suited to the mental outlook and the mental outlook, so far as possible, be attuned to the food. It is worse than useless to try and force substantial food-stuffs upon anyone in a state of high nervous tension until that tension has been relieved. It will do no good and may result in considerable disturbance of the digestive functions. Dieting may be as important in treating psychological derangements as in cases of fever or organic disease. It does not fall within the province of this little book to lay down a dieting chart for psychotherapeutical treatment, but the reader's own intelligence and ingenuity exercised in conjunction with the foregoing considerations should prove equal to dealing with average cases of slight and temporary psychological maladjustments.

CHAPTER XIII.

PSYCHOLOGY OF CLOTHES.

LIKE food, clothes may seem a little off the track when writing on psychology, but in a book like this, which is intended to give a broad, if somewhat superficial, survey of psychology as it affects our daily lives, we shall find the association by no means irrelevant. Clothes are worn not merely for warmth and protection, they serve as a vehicle for self-expression. A shrewd observer has said, "Show me your books and I will tell you the kind of man you are," and in his farewell lecture to his son, Polonius told him, "The apparel doth oft proclaim the man." We have already noted that vanity is one of the most powerful of psychological impulses and few spheres offer greater opportunity for indulgence in this respect than the choice of personal adornment. Even the most primitive tribes, who are content with far less than what we should consider an irreducible minimum of clothing, take a delight in their beads, coloured strings and metallic ornaments. There is a close similarity between civilized children, before they reach a stage of sophistication, and the primitive races, and in both we find a love of bright colours and a delight in "dressing up." Though modified by education and environment, we find the same impulse active in adult life. The woman of fashion enjoys the same thrill of satisfaction when wearing an expensive "Paris model" at an important public function, as the little girl wearing her first "party frock" at a children's party. This desire for opportunities of "dressing up" lures many, of both sexes, to seek a career upon the stage. In the past, when uniforms were gay and gorgeous, military dress attracted

recruits who had little other interest in a military career, and many of those jokes which contain a core of shrewd philosophy suggest that a man in uniform offers a great attraction to members of the opposite sex, whether attired in the scarlet and gold of a crack cavalry regiment, the more subdued blue of the humble "Bobby," or the often gaudy trappings of a cinema attendant.

Fashion, of course, is a predominating influence, as we have observed in our examination of "Mass Psychology," both men and women (women more particularly) will suffer discomfort and don quite unsuitable clothes in order to be "in the fashion." One type of face will be suited by a large hat, but if small hats are fashionable a small hat will be worn. Short skirts may reveal shortcomings in the moulding of lower limbs, but if short skirts are fashionable, short skirts will be worn. All this is done in the belief, sometimes a mistaken belief, that by adopting such styles the wearer will be regarded with greater favour and classed as belonging to "the right kind of people." There is a difference between vanity and the love of approbation, but both can be exemplified in the choice of clothes and the manner of wearing them.

Applied to the average individual, these remarks are axiomatic, but there are exceptions to every rule, and we must not overlook that type which satisfies vanity by an assumption of *difference* from the average. Here we find the herd instinct in direct conflict with the urge to express independence or even to be conspicuous. It requires a certain amount of moral courage to flout the dictates of fashion, and this is not lacking in those who regard themselves as superior to the common herd. They are usually of the introspective type, what the Freudians call "introverts," and are more concerned with their own personality and their self-appointed tasks than with the opinion of the outside world. Artists, whether painters, musicians or writers, are usually included in this category, although the artist of Henri Murger's "Latin Quarter" (if he ever existed) is now as obsolete as the knight in armour, and many modern artists cultivate the appearance of a spruce

and prosperous stockbroker. Then there is the indifferent type who has little interest in clothes except for purely practical purposes. He neither wishes to be "in the fashion," nor to be conspicuous by lack of conformation to it. His mind contains but a very small niche for the housing of thoughts about dress. He may be a learned professor or devoted to scientific research, and, compared with the goal he seeks, the question of what clothes he wears may seem trivial indeed.

The original artistic or Bohemian types did not deliberately cultivate long hair, beards and baggy trousers. It was simply that they did not want to bother about getting their hair cut or to shave regularly, and the appearance of their clothes seemed quite insignificant in comparison with their dreams and ideals. The man who was just about to paint the greatest picture of all time or the poet who hourly expected inspiration which would enthrone him upon Parnassus had little interest to spare for his personal appearance, and, possibly, his financial status previous to the hoped-for recognition did not encourage sartorial enthusiasm. Mistaking the shadow for the substance, the later generation of would-be artists came to regard a certain slovenliness of appearance as a symbol of artistic merit and consciously aped the effects brought about by sheer unconsciousness or indifference.

So far we have observed the effect of mind upon clothes, but we have also to consider the effect of clothes upon mind. There is a form of "clothes consciousness" which is far from negligible. A young man keeping a rendezvous in the foyer of a famous hotel, or similar public place, will feel himself the "cynosure of all eyes" while he is standing about awaiting the arrival of his friend. If he realises that his clothes, either in quality or condition, are far below the standard of those around him, he will experience a mental discomfort approximating to humiliation; but if he feels that his appearance does him credit and may well be envied by the company in which he finds himself, he will enjoy a corresponding sensation of satisfaction, possibly amounting to elation. I will not here

attempt to draw any comparison between the sexes, but it may be assumed that the emotions of a woman will be the same in principle and certainly not less in degree. Self-confidence and resolution may be considerably enhanced by an assurance of being well-dressed, and that assurance will, of course, rest in the individual's own understanding of what being "well-dressed" really means; it will not be affected by the unexpressed thoughts of others. This "clothes consciousness" must not, however, be confused with exhibitionism or Narcissism, which is merely a reflection of an obsession of personal perfection. The Narcissist is constantly absorbed in a state of self-satisfaction and is unlikely to suffer qualms of doubt as to his pre-eminence.

Masculine predilection is, on the whole, inclined in the selection of clothes to fitness for purpose. The average man is satisfied to wear what most other men wear in the ordinary way, but he likes to adopt special forms of clothing for special purposes. It would be unthinkable for any self-respecting man to play in a cricket match at Lord's or the Oval in a lounge suit—however well tailored it might be. Where any form of sport is concerned ease and comfort take precedence over smartness or elegance. Freedom of movement is essential to a good performance, which is, on such occasions, the first essential. Open-necked shirts, loose flannel trousers or shorts are comparatively modern innovations, but they are based upon practical commonsense, and, once adopted, their advantages are quickly appreciated, so much so that the average man has only to don holiday clothes to enjoy at once a sensation of being on holiday. If on a festive occasion we adopt festive attire, we immediately begin to feel festive. If, as at a funeral, we clothe ourselves in sombre black, our thoughts tend to become sombre, too. If we want to relax on the completion of our day's work, we find we can do so far more satisfactorily by throwing off our working clothes and donning some old, loose outfit or a dressing-gown. I think even these few examples (out of many available) show conclusively that the clothes we

wear do affect our moods, or, in other words, exert a definite psychological influence upon us (and upon those with whom we come in contact, too).

In the earlier part of this chapter I referred to the attraction of uniforms, and here, again, we can find a complementary effect. It is true that the thought of wearing a striking uniform may have a part in persuading a man to enlist in a "crack" regiment (where and when the old coloured uniforms are worn) or a lad to join the Boy Scouts or man or woman to enter the Salvation Army. It is equally true that once in the uniform there will be a strong subconscious urge to live up to it. The soldier will square his shoulders, throw out his chest and draw up his chin; the Boy Scout will experience a glow of virtue and responsibility; the Salvationist will become imbued with a religious fervour. The Blackshirts of Mussolini and the Brownshirts of Hitler cannot boast of particularly becoming uniforms, but they are uniforms and, as such, encourage the spirit desired by their organisations. One of the most astute moves of the British Government was to make the wearing of political uniforms illegal. It probably had more to do with the damping down of youthful political ardour and extreme sectarian views than any other measure, short of persecution, it could have instituted. There is one other view to be remembered when considering the influence of clothes upon the mind, and that is the association of derogatory ideas. No man would swell with pride on finding himself garbed in prison wear and bedecked with broad arrows. Many young women of to-day are repelled from entering domestic service by the idea of wearing caps and aprons and dresses which they regard as badges of servitude and inferiority. So that, in addition to their powers of attraction, it is possible for uniforms to possess the power of repulsion. In both cases, however, the psychological influence exists and is undeniable.

CHAPTER XIV.

RETROSPECT.

LET us now cast our minds back over the preceding chapters; give, as Walt Whitman said, "A Backward Glance o'er Travelled Roads," and see what knowledge we have gained and what practical use we can make of it. We have seen that (apart from "reflexes" and other instinctive responses) the psychological and physical reactions are reciprocal and that "mental activity precedes physical activity." We have seen that the mind responds to both physical stimuli and to mental stimuli, the latter being linked with stored-up experience and memory by what is known as apperception. Memory, conscious or subconscious, is of vital importance in this respect. Without experience and memory in which to store its lessons, our intelligence cannot grow. We can gain much experience, vicariously, by reading or attending lectures or listening to other people, but we need to develop a sense of discrimination regarding what we read or listen to. We may learn more by reading a realistic novel by a gifted author than by reading the autobiography of a conceited and narrow-minded person, and records of travel and exploration by scientific experts can teach us a great deal. To benefit from such reading, however, we must know how to interpret the lessons they teach and how to apply them to our own lives. There are still many persons who do not believe in book-learning. They think that only practical, personal experience can be of any real value. If they were right, all our schools and universities would be a useless expense and the time spent in them quite wasted. All the great scientific works of world-famous men would be of no more value than a

"shilling shocker," and students would be no better employed in listening to lectures by great surgeons or legal luminaries than in attending a football match. But, of course, they are not right, they are lamentably wrong and the mere expression of such an opinion is indicative of a limited intelligence.

We can learn much that is of inestimable value by reading or listening if we preserve an analytical mind and cultivate a retentive memory. Memory can be developed just as muscle can be developed (remember Sandow and Annette Kellerman); in both cases exercise is essential. If we make a habit of relying upon written notes and refuse to "trust" our memory we give it very little chance of development. The greatest aid to memory is the association of ideas. Although featured in modern memory-training courses, this is by no means a new method. I have a little book on "Mnemonics" (science of memory), which is about 80 years old, and this is based largely upon the association of ideas. A classic instance is to visualise a picture of a dome with a little bird perched upon it, the connecting links being: "Dome equals St. Paul's Cathedral, bird equals a wren—association, therefore, suggests "St. Paul's Cathedral was designed by Sir Christopher Wren." This is a very crude example, but it does illustrate the general idea of the system. To give a rather more practical example, let us imagine that you wish to remember when you arrive at your office tomorrow morning to telephone to Mr. Brown. You want to link this idea with something you are sure to observe when you reach your office. We will assume that you will look at the clock immediately you arrive to see that you are not late. Overnight, then, you will write "Brown" in large letters upon a piece of paper and place it beside your dining-room clock. Before you retire to bed you will stand before this clock and gaze at it for a few seconds. In the morning your mind will work something like this: you will, from habit, look at your office clock, you will experience a sense of "something missing," you will think of a piece of paper and on that piece of

paper you will find a mental image of the words "Mr. Brown." This general principle may be adopted and varied in many ways. The reader may find it a useful exercise to think some out for himself. But this is only one form of "memory aid." It is always easier to remember words with rhyme and rhythm. A schoolboy's memory is usually trained by making him commit to memory a certain number of verses from famous poems, it is so much easier than trying to memorise a page of prose, and this fact has been seized upon by astute business minds to popularise advertising "slogans," such as "The best of the batch is the Weekly Despatch," or "They come as a boon and a blessing to men—the Pickwick, the Owl and the Waverley Pen" (the latter originated some 60 years ago). The same idea has been used for memorising the Rule of the Road at sea:—

"Green to green and red to red,
Perfect safety—go ahead."

and so on. We can also train our powers of observation. Some of my older readers may remember a book called "Sandford and Merton," in which a tutor takes his two pupils for country walks and tests their powers of observation. One becomes known as "Eyes" and the other as "No Eyes." There is also a story of a Japanese philosopher who would only accept specially selected pupils who could convince him that they would do justice to his teaching. One would-be pupil was received by the great teacher and left alone in a room completely bare except for a little table bearing a glass bowl containing a single goldfish. About half an hour later the teacher returned and asked the young man what he had learned. The lad looked round the bare room in surprise and admitted that he had learned nothing. Thereupon the teacher gave him a pad of paper and a brush and ink and left him, without further words, for another half hour. On his second return he found the lad had drawn a picture of the goldfish and could tell him the number and shape of the fins, the scales, and, in fact, give a complete and

accurate description of the goldfish. He was accepted as a pupil. Without any artistic gift or training it is possible to learn a lot by an attempt to draw a picture or a diagram. If we endeavour to put on paper the features of those well-known to us or objects with which we believe we are familiar, we experience a feeling of really looking at them for the first time. Just pause here and see if you can draw from memory an accurate and detailed mental picture of someone or something which you see every day.

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Well, it is difficult, isn't it? Or you may try a similar experiment by attempting to draw a verbal picture. This is not quite so difficult, but you will find you know very much less than you thought. All this is because we rely so much more upon subconscious impressions than upon conscious, analytical thought.

As our minds develop we must add to our powers of observation and memory the faculty of deduction. We learn, by observation, that if we hold out a hand with a weight in it and then release our hold, the weight will drop to the ground. Like Sir Isaac Newton, we ask ourselves why it does this, and we conclude that there is a force (attraction of gravity) which draws the weight to the ground. We remember this, and if at some future time we see a weight suspended by a cord, we shall then conclude that if the cord is cut the weight will fall as did the other weight which we held in our hand when we released our grasp upon it. I am putting this in such a simple way because I want the reader to realise just how simple the basic principle really is. It is easy enough to elaborate upon it, and the reader can do this for himself. This faculty of deduction, combined with observation and memory, enables us to reason and can be applied to the solution of all our problems throughout life. It is our ability to reason which places us upon a plane so much higher than a mere animal. No man is as powerful physically as a lion or an elephant, yet lions and

elephants can be trapped or shot by a man because of his superior ability to think. Thought enables us to adapt ourselves to conditions inimical to our welfare; it enables us to make ourselves comfortable in uncomfortable surroundings, even to preserve our lives against mortal dangers. Introspection, turning our thoughts inward, enables us to understand ourselves better, to guard against personal weaknesses and to make the most of our personal advantages.

In our review of Mass Psychology and National Psychology, we have observed how the mind influences a crowd or a nation. We have seen that there is a difference between the mental reactions of a solitary individual compared with those induced in an individual who is merely a part of a whole and how in such circumstances we all, directly or indirectly, have an influence upon each other. The respective influences of the spoken word and the printed word have been compared. Adolf Hitler said (in "Mein Kampf") that the printed word has not the power of the spoken word, but this was qualified by his belief that to obtain power it is desirable to appeal to the masses and that the masses are unintelligent. The mere repetition of resounding phrases may exercise a form of mass hypnotism and evoke an emotional response, but man is a "thinking animal," and while emotions may subside when the emotional stimulus has waned, the solid conviction of carefully reasoned thought will remain. We have considered the differences between our own personal thoughts, the thoughts of separate individuals and the thoughts of many individuals fused in a mass. They are all different, but they each have much in common. The basic motive forces of Pain and Pleasure; the emotions of Love and Hate, Fear and Pride, and the mental imprint of Tradition, all affect our actions separately or in combination. The physical stimuli which induce these mental reactions are found in sounds, sights, colours, odours and feelings. In other words the affection of our five senses. If we wish to influence others, we can make use of each or any of these media, and while considering our own re-

actions to them we must remember that the reactions of others will be modified by their personal experiences and memories. I have not referred to Imagination as a separate phase of psychology, because it is really a combination of other phases already discussed. Although we can imagine things we have never seen, such as a dragon or other fabulous monster, the mental picture we draw ("image") is actually based upon experience and memory. We can visualise a creature like the Egyptian goddess, Bubastis, with the body of a lion, the head of a cat and the breasts of a woman, but we could not visualise this creature if we had never seen a lion, a cat or a woman, or, at least, pictures of them. Ideas beget ideas as the lowest living organism, the aemeba, multiplies itself by breaking into minute parts, which each in their turn grow into a complete entity. Many of man's inventions have developed in a similar manner. The harvesting of grain necessitates three essential operations: the reaping of the plant, the binding into sheaves and the thrashing of the ears. Originally it was cut with a sickle; then someone thought of cutting it with a scythe to which was attached a sort of basket which would hold the corn as it was cut conveniently for binding into a sheaf. This was known as the "cradle scythe." Inspired by the success of this idea, further experiments were made and the machine mower was introduced. This led to the combination of mower and "binder," and finally to a huge machine which could be dragged across a field (first by horses and then by tractors), cutting the corn, binding it into sheaves and throwing it into the heart of the machine, where it was thrashed, and while the straw was discarded in one direction, the corn poured out in another into waiting sacks, ready for the miller. All these inventions followed a logical sequence of thought, and each stage of progress was the outcome of experience in the previous stages. Given the initial stimulus we can each of us develop our imagination, and, providing it is governed by logic, build useful conceptions by its aid. But if our imagination is uncontrolled it may easily run in the wrong

direction and lead us into trouble instead of satisfactory achievement.

This thought reminds me that I have said nothing about "Will" or "Will Power." I suppose in any work on psychology one would expect to find some definition or explanation of "Will," but I find it very difficult to offer any satisfactory analysis of "Will." From the time of Aristotle, Plato and Socrates (each of whom held a different conception of it), the definition and understanding of "Will" has been controversial, and I hesitate to attempt a clear exposition where so many brilliant brains have proved at variance. To say that "Will," in the psychologist's sense of volition, is a "mental choice," or the taking advantage or expression of that mental choice, seems to be rather begging the question. Desire or determination seem inadequate and the actual origin and mechanics of "Will" seem to me to be more or less inexplicable. We know that a certain stimulus will ensure a certain mental reaction and we can call that reaction an exercise of will; unless we "will" ourselves to do a certain thing we cannot do it. Or we can say that our "Will" or spirit will compel our physical mechanism to act in accordance with it. Just how much of this may be considered "free will" depends upon what influences have been brought to bear. These influences need not be external, in the sense of threats or persuasion or physical force; they may be internal, in the sense of preconceived ideas and prejudices. The general impression would be that if the influences are internal, we are then dealing with "free will," but if the influences are external, the will is not free, inasmuch as it is dominated by a form of coercion. Moreover, we have learnt in the investigations dealt with in earlier chapters that exercise of will-power is not always carried out consciously—as instance the stooping to pass through a low doorway. It has been my intention to simplify the fundamentals of this science of psychology, and I fear that further discussion of this particular facet is liable to lead us into rather deep water, so let us leave it as it stands, and if the reader strongly

desires to pursue it in greater detail, he can study a number of more erudite works and then form his own conclusions, which, incidentally, are sure to disagree with some of the contentions held by different exponents of the subject.

The lessons we have learnt from earlier parts of this book should help us to understand the psychology of individuals and so make our contacts with them more agreeable. There is an old Latin "tag," *Audi Alteram Partem* ("Hear the other side"), which we would do well to keep constantly in our minds—as a matter of fact I had it tacked up over my office desk for a good many years. Let us interpret it broadly so that we not only "hear" the other side, but "see" it; try to put ourselves "in the skin of the other fellow," and so appreciate his point of view, whether it be right or wrong. We have also realised that we ourselves have two egos, or personalities, and that by a proper appreciation of this fact we should be able to improve our own characters so far as they are not ingrained or too far set. The psychology of nations gives us a still wider understanding of our fellow man which should broaden our sense of charity and enhance our appreciation of virtue. We have learnt something of the influences of instinct, emotion and reason and how and why the mind reacts in certain ways in certain circumstances. That sex is a most important psychological factor; for good, if properly directed and controlled, but leading to unfortunate psychological derangements if exaggerated or diverted into unsuitable channels. It should be remembered here that sex manifestations are a combination of instinct, emotion and reason, and a prevalent idea that they are purely instinctive should be corrected. In the "Blue Lagoon," H. de Vere Stackpole told the story of two children, a little boy and a little girl, upon a desert island in the care of an old seaman, who died while they were still in childhood. They have no means of learning anything about sex in an intellectual sense, but on attaining adolescence they quarrel over some trivial accident and slap each other in

anger. This, according to the author, awakens their sex instinct and they fall into each others arms, with the result that the girl becomes a mother. When the baby is born they have no idea that it should be fed differently from themselves and put morsels of fish and banana into its mouth, which it promptly ejects. Then, quite suddenly and to the astonishment of both parents, it seizes the mother's breast and begins to feed itself. I do not know if there is any real precedent for such a case as this, but to me it seems very improbable. In the most primitive races we find instruction regarding sex an essential part of the education of children, and an elaborate series of rites carried out on puberty being reached. Both boys and girls go through a solemn ceremony of initiation for which they have been previously prepared, very much as Christian children are prepared for Confirmation. Sometimes the ceremony includes tattooing or excoriations of the flesh and quite frequently circumcision of both sexes. There is no false modesty about such ceremonies, but, on the other hand, no levity is permitted; it is a serious affair incorporated in the tribal religion.

I have omitted much that professional psychologists would consider essential in dealing with their subject on academic lines, and I have endeavoured to reduce technical expressions to a minimum. This is because I wanted to impart a general understanding of what seemed to me the vital and practical aspects. Detailed descriptions of laboratory experiments and dissertations on the more abstract and abstruse aspects would, I felt, be more likely to confuse and handicap the reader than to help him. It is not an easy task to condense such a big subject into so small a compass and to simplify it so that "he who runs may read," so, if I have failed in making any particular phase as clear as the reader could wish, I hope I may be forgiven and that my difficulties will be understood. I explained in my first chapter that psychology is a comparatively new science and by no means an exact one, consequently there is bound to be a certain amount of controversy amongst psychologists themselves,

and it is the controversial details that I have purposely omitted. If I have succeeded in giving a "human touch" to this fundamentally human subject and in interesting the reader to the point of encouraging him to study for himself the mental reactions of his fellow men, I shall have achieved my object, and I hope I have at least helped to set his feet upon the right path. I cannot, of course, undertake to enter into any lengthy correspondence upon the subject, but if any reader cares to write to me care of my publishers (enclosing a stamped and addressed envelope), I will endeavour to reply to any minor questions which may arise in his mind.

